Rashi on I Chronicles
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Rashi on I Chronicles

Chapter 1

Verse 1

Adam, Seth, Enosh Ezra wrote this book of genealogy through Haggai, Zechariah, and Malachi during the eighteen years from the name that Zerubbabel and Joshua the Priest came to Jerusalem in the days of Cyrus I until Cyrus the son of Esther came. All of this [book] is for the [purpose of tracing the] lineage of King David and the Levites for gate sentries, guards, and singers, how David stationed them in their positions, and the priests in their watches. Therefore, he traced their lineage from Adam to Abraham, and since he had to trace Abraham’s lineage, he mentioned also the rest of the nations, his sons and his grandsons, and because of his sons, he had to trace the lineage of the rest of the nations, the sons of Canaan, to let [us] know how Abraham inherited their land. And since he had to mention and trace the lineage of the generations of Canaan, he mentioned together with them (the generations of) the rest of the nations, but he mentions them only briefly and casts them away until he reaches the main ones, as is explained in Genesis Rabbah (39:10) (See also Tanhuma Veyesheb 1). This can be compared to a king who was traveling from place to place and dropped a pearl. The king stood and sifted the sand with a sieve until he found the pearl. So said the Holy One, blessed be He, “Why should I trace the lineage of Shem and Arpachshad and Terach except to find Abraham?” [As it is written] (Neh. 9:8): “... and You found his heart faithful [before You].” And because of the honor of Isaac, he traced the lineage of the sons of Esau and Ishmael and the sons of Keturah, and he cast them away little by little and left them. He mentions the sons of Seir because the sons of Esau inherited them [i.e., their territory]; he also traces the lineage of Timna, who became a concubine to the seed of Abraham, to let us know the praise of Abraham, for she was the daughter of princes and chiefs and wished to be a concubine to the seed of Abraham, as it is written (Gen. 36:22): “... and Lotan’s sister was Timna,” and it is written (ibid. 12): “And Timna was a concubine to Eliphaz the son of Esau,” because she said, “If I am not worthy to marry him, I shall be his concubine.” (Gen. Rabbah 84: 14, Sanh. 99b) Moreover, for this reason, he traced the lineage of the sons of Seir because they were chiefs and princes, and Mount Seir belonged to Seir, but out of love for Isaac, the Holy One, blessed be He, gave it to Esau, as it is written (Deut. 2:12): “... and the children of Esau drove them out, etc., and settled in their place,” and to inform us of the fulfillment of the words of the Holy One, blessed be He, Who promised Isaac that He would multiply his seed and give him dominion over all, and because of the honor of Isaac he likewise wrote (verse. 31): “Now these are the kings who reigned in the land of Edom, etc.”

Adam, Seth, Enosh This is to be interpreted like: "The sons of Adam: Seth, and the sons of Seth: Enosh," but since they were not the main part of the genealogy, he states them briefly, and he does not mention Cain and Abel because they did not beget generations, but from Seth emerged the generations of Noah and Abraham, and from Abraham to David.

Verse 2

Verse 3

Verse 4

Noah, Shem, Ham He should have counted the sons of Shem immediately to find the pearl, namely Abraham, etc., until David, but he mentions the unimportant one and treats his lineage briefly and takes hold of the main ones; and so is the method of all this genealogy of Chronicles, and so it is in the section immediately following (verses 28f.): "The sons of Abraham: Isaac and Ishmael. These are their generations: the firstborn of Ishmael was Nebaioth." And so: (verses 34f.): "And Abraham begot Isaac; the sons of Isaac: Esau and Israel; the sons of Esau: Eliphaz," where he mentions first the lineage of the unimportant ones and afterwards the main one.

Verse 5

Verse 6

Ashkenaz and Diphath (with a "daleth"), but in the Pentateuch it is written (Gen. 10:3): "... and Riphath," because in the beginning they were weak (רָפִים), and they did not overpower Israel, but at the end they were filled with disgrace (דִּפִּי) and evil.

Verse 7

And the sons of Javan: Elisha The reason he did not mention Magog and Madai is that he mentioned only the lineage of these, but he did not mention the sons of Magog or the sons of Madai or the rest because heads of nations did not emerge from them, but all their nations were called by the name of Kittim and Dodanim.
and Rodanim And further (Gen. 10:4) Scripture states: "and Dodanim." When Israel sins, they come and rule over them (רוֹדִים), but when Israel is in power, they say, "You are the sons of our uncles (דּוֹדֵינוּ)." At first they appeared as friends when it was for their own benefit, but later they subjugated them.

Verse 8

Verse 9

Verse 10

began to be a mighty man on the earth He began to make wars and [perform] mighty deeds on the earth.

Verse 11

And Mitzraim begot Ludim In Genesis Rabbah (37:5) “Said Rabbi Abba bar Kahana: The entire coinage of Mizraim is only in the sea. Said Rabbi Joshua ben Korhah: ‘Ludim’ is written ‘Ludiim’ in chronicles, with two ‘yuds,’ to tell you that ‘Ludiim’ means לוּדֵי יָם, Ludim of the sea; Anamim, Anamim of the sea; Lehabim, Lehabim of the sea; Naphtuhim, Naphtuhim of the sea.”

Verse 12

Pathrusim Pathrusim of the sea; Casluhim, Casluhim of the sea; Philistines, Philistines of the sea.
from whom the Philistines and the Caphtorim were descended The Pathrusim and the Casluhim would switch wives with each other, and from them were descended the Philistines (and the Caphtorim).

Verse 13

And Canaan begot, etc. They are eleven, and with Canaan they are twelve. This is what is written: “He set up the boundaries of the peoples.” He set up the boundaries of the peoples corresponding to the tribes of Israel, for they too are twelve; corresponding to the tribes of Israel, He set up the boundaries of the peoples, on the pattern of (Gen. 21:29): “... that you set up (הִצַּבְתָּ) by themselves.”

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

the earth was parted The days of the people were divided and diminished, for at first people lived nine hundred years or more, and in the days of Arpachshad and thereafter, [they were diminished] to four hundred years or more, and from Peleg and thereafter, they were divided in half, to two hundred years out of those four hundred years.

Verse 20

Verse 21

Verse 22

Verse 23

all these were the sons of Joktan for he belittled his affairs. Eber was a great prophet (for he named his son for a future event), but the names of the others were not meant to be expounded upon, for they were not inspired by prophetic word.

Verse 24

Shem, Arpachshad, Shelah He enumerated the sons of Shem above, and he now commences again in Abraham’s honor. This may be compared to a king who lost a pearl, as above.

Verse 25

Verse 26

Verse 27

Abram; he is Abraham Now he traced the lineage from Shem to Abraham, and who is this Abram? He is the one who was called Abraham.

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

And the sons of Keturah, Abraham’s concubine Anything disgraceful that he could tell about them he tells to enhance Isaac’s honor, i.e., they were all the children of a concubine, but he was the mainstay and the master of the household.

Verse 33

And the sons of Midian: Ephah and Epher, etc. five heads of nations. Therefore, they appointed five kings, each one its king, as it is written (Num. 31:8): “Evi, and Rekem, and Zur, and Hur, etc., the five kings of Midian.”
all these were the sons of Keturah [These were mentioned] because of Abraham’s honor.

Verse 34

Esau and Israel Because of David’s honor, he says, “Israel,” not “Jacob.”

Verse 35

The sons of Esau: Eliphaz in order to deal with him briefly and to cast him away; he only mentioned him in honor of Isaac.

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

Hamran and Eshban But in the Pentateuch (Gen. 36:26) it is written, “Hemdan.” At first, they were precious and desirable (חֲמוּדִ֥ים וְנֶחֱמָדִ֖ים) as righteous men, but at the end they were as ugly as a donkey. So is the way of a donkey: at first it is pretty and at the end it becomes ugly, but a horse is at first ugly and later pretty.

Verse 42

Verse 43

Now these are the kings It is explained (Gen. Rab. 83:2): Rabbi Aibu said: This was before a king reigned in Israel, but since a king reigned in Israel, a governor reigned in Edom. Rabbi Jose the son of Hanina says: When this one [Edom] appoints kings, this one [Israel] appoints judges; when this one appoints chiefs, this one appoints princes. Said Rabbi Joshua the son of Levi: This one [Edom] appointed eight [kings] and this one: [Israel] appointed eight [kings], and I heard [people ask]: Did Edom have only these eight kings, and did Israel have only eight? Were there not more? Joram, Ahaziah, Joash, etc. Rather, the statement that this one

appointed eight kings means that when they [Edom] appointed those eight kings of Edom, they [Israel] did not appoint the kings of Israel, because they were before David, and the chiefs of the heads of his fathers' houses.

Chapter 2

Verse 1

Verse 2

Verse 3

was evil in the eyes of the Lord It is explained (Gen. Rab. (85:4) that he would "plow in the gardens," meaning he was intimate with her in an unnatural way.

Verse 4

And Tamar, his daughter in law I am amazed that he mentions the shame of David's grandmother.

Verse 5

Verse 6

and Ethan, and Heman, and Calcol, and Dara They all lived at the time of David and at the time of Solomon, and they were exceedingly wise. Concerning this it says (I Kings 5:11): "And he was wiser than all men, than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol." Further on, regarding Solomon's wisdom, the expression is "Darda," for even though it was called the generation of knowledge (דַּעָה דּוּר) because of its wisdom, Solomon was wiser than all of them. Now when Scripture says הָאֶזְרָחִי, the "aleph" is superfluous, like הַזַּרְחִי (Num. 26:20), [because] he was descended from Zerah, and in many places, the "aleph" is inserted into the word, and is not pronounced, e.g. (Job. 13:17): "and my speech (וְאַחֲוָתִי)" (Isa. 19:6): "And they shall abandon (וְהֶאֱזִינוּ)." And likewise, (Num. 11:4): "וְהָאסַפְסוּף, and the rabble." Now sometimes it is completely missing, as (II Sam. 19:14): "תְּמְרוּ, you shall say," and likewise, (II Chron. 22:5): "... and the Arameans (הָרַמִּים) smote." [The verse in Kings] is expounded by Pesikta (Peskikta d'Rav Kahana p. 34, Pesikta Rabbathi 14:9): "... than all men this refers to Adam. Ethan is Abraham. Heman is Moses. Calcol is Joseph. Darda is the generation of the desert. Mahol means that He forgave them for making the Calf."

Verse 7

And the sons of Carmi: Achar Now why do I call him Achar? Was his name not Achan? (It is explained) that [he was called thus] since he troubled Israel by transgressing the devoted thing, and because of him thirty-six thousand (sic) men fell. This is what I explained that whatever

derogatory information he can tell, he tells, (but nevertheless) the kingship emanated from them.

Verse 8

And the sons of Ethan: Azariah Like (Gen. 46:23): "And the sons of Dan: Hushim."

Verse 9

and Celubai This is Caleb as is indicated below (v. 18): "And Caleb the son of Hezron," and in I Sam. (25:3), it says: "... and he was a Calebite," (כָּלְבִּי), which the Targum renders: "of the house of Caleb," and so he explains the word: כָּלְבִּי, that he (Nabal) held himself [superior] and boasted that there was no one of such high lineage as he in the entire tribe; i.e, if Samuel gave him (David) the throne, the throne will come to me. Therefore, he said, (ibid. v. 10): "Who is David, and who is the son of Jesse? Nowadays, there are many slaves," for he is descended from Ruth the Moabitess, and Jerahmeel his brother married a gentile woman, as is written below, and that is the meaning of "Celubai," he was haughty and proud (with everythng); his heart exalted him.

Verse 10

Nahshon, the prince of the children of Judah He explains this only because of David's honor.

Verse 11

and Salma begot Boaz Our Sages stated (Baba Bathra 91a): "Ibzan is Boaz," but it is amazing because how can this be? Did not Nahshon die in the second year following the Exodus from Egypt? Now Salmon, his son, had already been born, and he was one of those who entered the land, and Boaz, his son, who was Ibzan, was born when he entered the land. Now from the Exodus from Egypt until Jephthah were three hundred years, and the Sages said that when Boaz was intimate with Ruth and she conceived, Boaz died immediately, and Ibzan was a judge after the death of Jephthah, as it is written (Judg. 12:8): "And after him, Ibzan of Bethlehem judged Israel." About this I am amazed, for we find concerning Abram, that he said, "After his blood had become clotted, etc.," and he said, (Gen. 17: 17): "Shall a child be born to [a man who is] a hundred years old?" So how did Boaz beget [a child] at the age of three hundred? It is possible to say that for this reason Scripture says (Ruth 4:13): "... and the Lord gave her conception," on the pattern of "... and the Lord blessed him." (Ibzan - The father of all the cold ones, for a young woman lay beside him, and he became cold and did not touch her. Not appearing in some editions.)

Verse 12

Verse 13

And Ishai begot his firstborn This is written with the plene spelling, with an "aleph," meaning that he was a man (אִישׁ), a mighty warrior.

Verse 14

Verse 15

David the seventh This is written with the plene spelling, with a "yud," because of David's honor, and now he found the pearl; therefore, he did not count the eighth [son], Elijah.

Verse 16

And their sisters: Zeruiah and Abigail [They are mentioned] because of David's honor, i.e., they [Joab, Abishai, and Asael] were his sister's sons, mighty men and princes. So it is explained further.

Verse 17

Jether the Ishmaelite And in II Sam. (17:25) it says, "the Israelite." He lived in the land of Ishmael, on the pattern of (ibid. 6:11): "the house of Obed Edom the Gittite," and so, (I Ki. 7: 13f.): "And King Solomon sent and fetched Hiram out of Tyre. He (was) a widow's son... and his father was a man of Tyre."

Verse 18

And Caleb the son of Hezron begot Azubah Ishah Because he had a wife named Azubah, he named his daughter Azubah Ishah, as it is written (v. 19): "... and Azubah died, and Caleb took to himself Ephrath." From here is deduced that he had a wife named Azubah.

Verse 19

and she bore him Hur

Verse 20

And Hur begot Uri, and Uri begot Bezalel Figure that each of them was less than eight years old when they begot, for Caleb was forty years old during the episode of the spies, as it is written (Jos. 14: 7): "I was forty years old when [Moses, the servant of the Lord] sent, etc.," and at that time they all were already born, for the Tabernacle that Bezalel made had been erected. Caleb was eight years old when he begot Azuba Ishah, nine years old when he begot Jerioth, and after the death of Azubah, his wife, he took Ephrath, and she bore him Hur in the following year, making him ten years old, and Hur was eight years old when he begot Uri, and Uri was eight years old when he begot Bezalel, thus making 26 years, and it is written (Exod. 36:1): "and every wise hearted man," and a man is not less than thirteen years old. So Bezalel was thirteen years old when he made the Tabernacle. Thus, we have forty years less one. We find that each one of them was less than eight years old when they begot children, and so it is explained in Chapter " Ben sorer umoreh " (Sanh. 69a). According to the Midrash, they begot at the age of six.

Verse 21

And afterwards Hezron came to the daughter of Machir This was because of David's honor, because Hezron came to the daughter of Machir, taking her as a concubine, not for matrimony, similar to (Ps. 51:2): "... when he came to Bathsheba," and he was sixty years old, thus making two uncomplimentary qualities for Machir's daughter: one, that he did not take her for the purpose of matrimony, and one, that he was old, but because of the esteem of the families of Judah, they gave her to him, and

when Jair begot [children], Machir's sons gave him twenty-three cities to take one of his daughters as a wife.

Verse 22

Verse 23

And Geshur and Aram took Geshur represents the Geshurites and the Maacathites because they were near the Arameans, who dwelt in the east of the land of Israel, and Aram dwelt in the east, as it is written (Isa. 9:11): "Aram from the east and the Philistines from the west." During the period of the Judges (Jud. 3:8), when Israel sinned, He (God) delivered them into the hands of the enemy, into the hands of Aram, and then (these) went and took them from them, and when David came, he restored them, and because he restored them, Scripture mentioned them here.

Verse 24

In Caleb Ephrathah He called the city Caleb Ephrathah after his wife.
and she bore him Ashhur after Hezron's death.
the father of Tekoa the ruler of the city Tekoa, which belonged to the tribe of Judah.

Verse 25

And the sons of Jerahmeel, the firstborn of Hezron were Since he interrupted with the family of Caleb, he had to say, "the first born Hezron," the firstborn of Jerahmeel.

Verse 26

Now Jerahmeel had another wife whose name was Atarah According to the simple meaning of the verse, she was an Israelitess, but in Yebamoth of the Palestinian Talmud (this is not found in our editions of Yebamoth, but in Yer. Sanh. 2:3) it is written that he took a gentile woman with whom to crown himself (עֲטָרָה). She was a beautiful princess.
she was the mother of Onam (I heard) that "mother" is like (Judg. 5:7): "I arose as a mother in Israel." And she was the mother of Onam, and Onam is an expression meaning that he was humble and weak, an expression of mourning (אוֹנֶן), and like (Deut. 26:14): "I have not eaten of it in my mourning (בְּאֹנִי)," and like (Num. 11:1): "... were as if in mourning over themselves (כְּמִתְאוֹנְנִים)" Sheshan, who gave his daughter to his Egyptian slave, Jarha, was descended from him, and [the Chronicler] tells of their disgrace; that is to say, they were not deserving of the kingship, and Ishmael the son of Nethaniah, the son of Elishama, who assassinated Gedaliah the son of Ahikam, was descended from him (Jer. 41:1).

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

And Sheshan had no sons but daughters And that which he says above (verse 31): "... and the sons of Sheshan were Ahlai," means that he [Ahlai] was ill and humble and died without children.

Verse 35

And Sheshan gave his daughter to Jarha his slave for a wife From here they derived that if your daughter has matured, free your slave and give him to her (Pes. 113a), and from here the Sages derived in the Palestinian Talmud, Tractate Yebamoth (source unknown): "Do not trust a proselyte until fifteen generations, and fifteen generations are from Ittai the Egyptian until Ishmael, and some say sixteen generations, including Jarha." The midrash states the following: "Is it possible that he was of the royal descent (מִזֶּרַע הַמְּלוּכָה) [as in Jeremiah 41:1]? Now was not Ishmael of the seed of Jerahmeel and not from Ram? But rather it means that he passed his seed to the molech."

Verse 36

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

Verse 42

And the sons of Caleb the brother of Jerahmeel Since he traced the lineage of part of the family of Caleb and interrupted in the lineage of Jerahmeel, it was necessary to say that Caleb was the brother of Jerahmeel, that this was not another Caleb. This is the manner of the entire genealogy: he does not trace lineages in sequence. He traces the lineage of part of such and such a family; he goes on to other families, and when he has completed part of this family, he goes back to tracing the lineage of the first family, and then returns to the other one, and the entire book of genealogy is mixed.
he was the father of Ziph The ruler of Ziph, the ruler of all the inhabitants of Mareshah, and the ruler of Hebron, and the names of these towns are mentioned in the Book of Joshua (15:24, 44, 54), as it is written: “Ziph, and Telem, and Bealoth, etc.” (And it is written there:) “And Keilah, and Achzib, and Mareshah, and Hebron (sic).”

Verse 43

Verse 44

the father of Jorkeam Every “father” stated here means the ruler of that written immediately after.

Verse 45

Verse 46

Verse 47

And the sons of Jehdai He was one of the sons of Ephah, and the reason he does not mention who his father was is that he does not have to mention any of the sons of Ephah except this Jehdai.

Verse 48

Verse 49

And she bore Shaaph, the father of Madmannah, Sheva, the father of Machbenah and the father of Gibea These two towns were his.
and Caleb’s daughter was Achsah Now he starts at the beginning, and begins with Achsah because she was Othniel’s wife, as is written there (Jos. 15:16, Jud. 1:12): “And Caleb said: ‘He that shall smite Kirjath Sepher, etc.’”

Verse 50

These were the sons of Caleb, the son of Hur, the firstborn of Ephrathah The interpretation is: These were the sons of Caleb. בֶּן חוּר is like בְּנוֹ חוּר, his son was Hur, and that Hur was the firstborn of Ephrath, his wife, not the firstborn of Caleb, and so it is explained above (verse 19): “And Caleb took to himself Ephrath, and she bore him Hur.” Another

explanation [is that] “for these were the sons of, etc.” Hur was Caleb’s son, and he begot a son whom he named Caleb, and this is its explanation: And these were the sons of Caleb the son of Hur: Shobal, etc.
the firstborn of Ephrathah but not the firstborn of Caleb. This refers to Hur. So it appears to us.

Verse 51

Verse 52

who ruled over half the Menuhoth There was a province in the land named Menuhoth, as it is written (8:6): “... and they exiled them to Manahath,” and he ruled over half the province. Further it is stated, who ruled over the other half of the province. who ruled הָרֹאֶה, pour maire du pays in French, as ruler over the land.

Verse 53

And the families of Kirjath Jearim The inhabitants of Kirjath Jearim.
from these came the Zorathites and the Eshtaolites the inhabitants of Zorah and Eshtaol. Do not wonder that it is written (Judg. 13:25): “And the spirit of the Lord began to come upon him at times [in the camp of Dan] between Zorah and Eshtaol,” which means that these two towns belonged to the Danites, [which presents a difficulty] because all these stated here belonged to the Judahites. We can say [to solve this discrepancy that] the towns and the boundary that were between Zorah and Eshtaol belonged to Dan, but Zorah and Eshtaol themselves belonged to the Judahites.

Verse 54

The sons of Salma: Bethlehem The sons of Salma were inhabitants of Bethlehem.
and the Netophathites, Atroth Beth Joab and also of the inhabitants of Netophoth and Atroth Beth Joab, half the province of the Manahtite the people of Zorah seized for themselves and dwelled in them. They are names of places, (II Sam. 28:29f.): “Maharai the Netophathite... Baanah the Netophathite,” David’s mighty men. And Manahath [is also a name of a place, as below (8:6)]: “... and they exiled them to Manahath.”

Verse 55

And the families of scholars, those who dwelt with Jabez Jabez’s company, over whom he ruled, as is written below (4:9): “And Jabez was more esteemed than his brothers.”
Tirathites, Shimathites, Suchathites All of these are names of their father’s house.
they are the Kinites And where do they live? They are surely the inhabitants of Cain, a name of a place, as is written (Jos. 15:57): “Cain, Gibeah, and Timnah; ten cities...”
who were descended from Hammath, the father of the house of Rechab who were descended from Hammath, who was of the house of Rechab, and they settled in Cain. Another interpretation: Jabez is the name of a city which belonged to Issachar, as it is written (Jos. 19:20): “And Rabbith and Kishion, and Ebez.”
they are the Kinites silversmiths. (Jud. 16:4) “... and she gave it to the silversmith.” The Targum renders צוֹרֵף as קֵינָאָה.

Chapter 3

Verse 1

the second, Daniel But in II Sam. (3:3) it says: “And the second (sic), Chileab, of Abigail.” It is explained in Midrash Vayechulu (Ozar Midrashim, p. 156) that David married Abigail after Nabal died, and they suspected that her son was Nabal’s. Therefore, David called him by two names: Chileab and Daniel. Daniel God judged him (sic); Chileab he resembles his father.

Verse 2

Verse 3

the sixth, Ithream, to Eglah his wife [The] Midrash [asks]: Was she his only wife? But she bellowed like a heifer when she bore him, and that she was beloved to him like a heifer [and was affectionately called Eglah, a heifer], like (Judg. 14:18): “If you had not plowed with my heifer,” and because of the endearment of Michal, he calls her “his wife.”

Verse 4

Verse 5

Verse 6

and Eljada and Eliphelet In II Sam. (5:16) Scripture counts Eliphelet only once and counts only seven [sons], but here, he counts nine. The reason is that his son Eliphelet died, and another son was born to him later who was likewise named Eliphelet. He is the one counted there, and also Elishama. Elishama he counts here twice. We can say similarly that he died and another son was born to him, and also one of these died and seven remained. For this reason, he counts there only seven, and the nine that he counts here are for David’s honor, that he had many sons, for indeed the entire Book was written because of the honor of David and his posterity.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Ahaziah his son, Joash From Solomon to Joash were eight generations, and since David foresaw that his seed would perish in the days of Joash through Athaliah, as is written in this Book (II Chron. 22:10): "... she arose and destroyed (וַתְּדַבֵּר)," (from the expression of דֶּבֶר pestilence, through poison), he stood in prayer and uttered a psalm (Ps. 12): "For the conductor on the sheminith," [alluding to an] eight stringed [instrument] (other editions: in number) "for the eighth generation." (v. 2): "Save, O Lord, for the pious are gone, etc." And Joash escaped, and from Joash to Josiah are eight generations, for David foresaw that Josiah and his sons would all go to their doom: this one was slain [i.e., Josiah. Perhaps he means Jehoiakim and Zedekiah's sons as well] and this one's eyes were gouged out [Zedekiah]. And he [David] prayed again on the sheminith, for the eighth generation (Ps. 6:1f.): "O Lord, do not rebuke me in Your anger," and because of his prayer, the sons of Jehoiakim survived, and throughout the entire Book of Psalms, there are only these two mentions of the sheminith. And from Jeconiah (other editions: Jehoiakim) until (verse 24): "Anani seven," which is [an allusion to] the King Messiah, as it is written: (Dan. 7:13): "... and behold, with the clouds of (עֲנָנֵי) the heavens," are thirty eight sons, including both sons and generations of the sons. The Holy One, blessed be He, did this because he [David] recited thirty eight praises to Him, as it is written in the Book of Ezra (sic) (I Chron. 29:10 13). From "Blessed is the Lord God of Israel, etc." until "and to strengthen," are thirty eight words.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

and Hasadiah, Jushab Hesed five They were five in addition to Shelomith their sister.

Verse 21

Verse 22

and the sons of Shemaiah: Hattush, and Jigal, and Bariah, and Neariah, and Shaphat six They are, in reality, only five, but there is a reason, as is written below (25:3) concerning the watches of the Levites: “Of Jeduthun, the sons of Jeduthun: Gedaliah, and Zeri, and Isaiah, Hashabiah, and Mattithiah six,” but they are only five.

Chapter 4

Verse 1

Verse 2

And Reaiah This is the manner in which this genealogy [is written]; although Reaiah, [and his father] were not enumerated above, [he is mentioned here] because the Chronicler reckons [only] certain generations. Likewise, (vs. 7f.): “And the sons of Helah: Zereth, and Zohar, and Ethnan. And Koz begot...” Although he did not yet mention Koz, he mentions his sons.

Verse 3

Verse 4

Verse 5

And Ashhur the father of Tekoa had two wives This refers back [to 2:24]: “... and the wife of Hezron was Abijah, and she bore him Ashhur, the father of Tekoa,” for he did not trace his lineage until now.

Verse 6

Verse 7

Verse 8

Verse 9

and his mother named him Jabez, saying, “For I bore him in sadness” and she nicknamed him Jabez. A similar instance is Ben Oni. [Other editions read (Gen. 35:18): “... but his father called him Benjamin.”]

Verse 10

and increase my border with territories.
and Your hand is with me that You save me from harm if You will be with me and save me from harm. so as not to grieve me that no injury, pain, or sadness befall me, and he vowed whatever he vowed.
and God fulfilled that which he had requested and he paid his vow. From here proof is brought that when people subscribe to a charity (in public) for a certain cause, they should not vow but give without a vow. Its midrashic interpretation is well known.

Verse 11

And Celub, the brother of Shuhah He briefly enumerates families, although he did not mention him above; similarly (v. 13): “and the sons of Kenaz,” although he did not mention him above; and similarly (verse 14): “And Meonothai,” was not mentioned, for so is the manner of this Book.

Verse 12

the leader of Ir Nahash the name of a city, and Tehinnah (was) its leader.
these are the people of Rechah The sons of Eshton lived in that place Rechah. Another meaning: the people of Rechah The family was called the people of Rechah.

Verse 13

Verse 14

And Seraiah begot Joab, the leader of Gei Harashim Joab was the leader of a valley in which there were craftsmen. Now why do I call it the Valley of Craftsmen? Because they were craftsmen; i. e., those who dwelt in the Valley of the Craftsmen were craftsmen, and the valley was named after them.

Verse 15

And the sons of Caleb the son of Jephunneh Our Sages said (Tem. 16a): “Caleb the son of Jephunneh is identical with Caleb the son of Hezron. Why was he called the son of Jephunneh? Because he turned away (יֻפְנָה from the counsel of the spies.” Now do not wonder that the family of Caleb the son of Hezron, was already traced, for this is the manner [in which this book is written]: he traces part of the lineage, skips to another family, and then returns to the first family.
and the sons of Elah: Uknaz That was his name: Uknaz.

Verse 16

Verse 17

Verse 18

And his wife the Judahitess Caleb’s wife, who was born of Judah.
Jered, the father of Gedor, etc. the leaders of the cities, as it is written in Josh. (15:56): “and Jokdeam and Zanoah...,” (v. 58): “Halhul, Beth Zur, and Gedor,” (v. 36): “Jarmuth and Adullam, Soco and Azekah.”
And these are the sons of Bithiah the daughter of Pharaoh The “vav” separates between the sons of the Judahitess and the sons of Bithiah.
whom Mered married Caleb is Mered, who rebelled (שֶׁמָּרַד) against the counsel of the spies, and so is the manner of the genealogy, that even for one, he says, “the sons of,” like (verse 15): “and the sons of Elah: Uknaz.”

Verse 19

Verse 20

Verse 21

The sons of Shelah the son of Judah Since he did not yet trace his geneology, he traces it now. Because of David’s honor, he first traced the genealogy of the sons of Tamar: Perez and Zerah, from whom he [David] was descended; now that he has traced the genealogy of the families of Perez and Zerah, he commences to trace the genealogy of all the families that were in that generation.
and the families of Beth Abodath Habbuz lit. the house of the linen work, for the curtains of the Sanctuary. They too were of the sons of Shelah.

Verse 22

And Jokim and the people of Kozeba until “and Jashubi Lehem.” All these were the sons of Shelah the son of Judah.
and Joash and Saraph Our Sages say that these were Mahlon and Chilion.
and the matters are ancient The meaning is: Do not say that since I began to trace the lineage of the people of our generation that they all came afterwards. All the people mentioned in this verse (were ancient) were early, [i.e.], they lived in earlier days.
who married in Moab who married Moabite women.

Verse 23

They, the potters They, Jokim, the people of Kozeba and Jashubi Lehem, were manufacturers of clay for the king’s work, and also for pots for the king’s food, and also for the priests.
and the dwellers in plantations who were engaged in the king’s planting.
and hedges craftsmen who made stone fences for the king’s work.
with the king The meaning is that the king stationed them in those towns because they were doing his work. An example (in Mishpatim) concerning a borrower (Exod. 22:14): “But if its owner was with it, he shall not pay,” i.e., with it, in its work.

Verse 24

The sons of Simeon Since Simeon dwelt in Judah’s territory, he traces his lineage first and mentions his towns before those of Reuben.

Verse 25

Verse 26

Verse 27

but his brothers did not have many sons and all their family did not multiply as much as the children of Judah They did not have as many children as the children of Judah. Since they were few, and Judah’s territory was too large for them, Judah accepted Simeon in its territory, because Simeon had no share in the land of Israel, as it says (Gen. 49:7): “I shall divide them in Jacob and scatter them in Israel,” and we learned in Genesis Rabbah (Shittah Hadashah): “I shall divide them among the Children of Israel to station scribes in Israel in the synagogues, etc.” Now how do we know that they agreed [to give them a share of their territory]? For it is written (Jos. 19:9): “Out of the lot of the children of Judah was the inheritance of the children of Simeon, for the portion of the children of Judah was too large for them; therefore the children of Simeon inherited in the midst of their inheritance,” lest the beasts of the field outnumber them. Now as regards the verse (ibid. v. 1): “And the second lot came out to Simeon,” this is what happened: They cast lots to choose which tribe would accept Simeon in its territory, and the lot fell upon the territory of Judah. And the meaning of the verse (Jud. 1:3): “And Judah said to Simeon his brother: Come up with me into my lot, and we will fight against the Canaanites, and I will also go with you into your lot,” refers to “the lot I have given you.”

Verse 28

They dwelt in Beersheba The children of Simeon dwelt in those towns of Judah.

Verse 29

Verse 30

Verse 31

these were their cities until David reigned The meaning is that when [the population of] the children of Judah grew, they complained about the children of Simeon in the days of Saul and wanted to drive them out of their land, but they could not drive them out, especially since all his [Saul’s] days were occupied with trouble and wars; but when David reigned, his tribe came to request from the children of Simeon the land that they had lent them, and David went and drove them out, for Saul had not been concerned with this matter because of [his] hatred for David, who was from Judah. This is the meaning of what is written: “... these were their cities until David reigned,” but when he reigned, he drove

them out. [I heard this] from Rabbi Eliezer the son of Meshullam of blessed memory, and so did Rabbi Solomon the son of Levi, the brother of Rabbi Moshe Hadarshan explain it.

Verse 32

And their villages The villages which were they? Etam, and Ain, Rimmon, etc.

Verse 33

this was [the account of] their settlements, and they had their genealogical record The meaning is that although he traced part of their lineage here, do not say that there were only those, for there is another genealogical record in which the genealogy of every tribe appears. So it was, i.e. [this record] delineated the genealogy [of each tribe] by itself.

Verse 34

And Meshobab and all those written.

Verse 35

Verse 36

Verse 37

Verse 38

These mentioned by name were princes in their families, and their fathers' house spread exceedingly and they had no place to dwell in.

Verse 39

And they went therefore to the approach to Gedor, etc. to seek pasture for their flocks.

Verse 40

for the dwellers of yore were from Ham They dwelt in peace and tranquility, and no one came to harm them; therefore, they did not beware when they came upon them to fight, and an example of this is found in Judges (18:27): "... and they came to Laish, to a people tranquil and secure etc.," (verse 7): "... and they had no bond with any man." Because they were tranquil, they were not afraid, and they did not make a pact with anyone to help them; therefore, five hundred men defeated them. It is also written above (verse 7): "... after the manner of the Zidonians, tranquil and secure, etc."

Verse 41

Verse 42

Verse 43

And they smote the remnant... that had escaped from being annihilated by David, for David destroyed every male in Edom.

Chapter 5

Verse 1

And the sons of Reuben the firstborn of Israel Now if you ask: since he was the firstborn, why did the kingship not emanate from him? He was indeed the firstborn, but when he desecrated his father's bed, his birthright was given to the sons of Joseph. Now if you ask, if so, why did the sons of Joseph not reign? He therefore says, "but not to be reckoned in the genealogy as the first born," [i.e., the sons of Joseph were not meant] to take the share of the kingship, but only the birthright, because Judah was the most fit to reign even if Reuben had not defiled the birthright and it had not been taken from him.

Verse 2

Because Judah prevailed over his brothers as it says (Gen. 49:9): "Judah is a lion's cub."
and the one appointed as prince was to be from him the kingship emanated from him, and for this reason the king was called נָגִיד, since he is the one who leads [the people] out and brings them in [the Aramaic root נגד means to pull or lead.] And the birthright and the throne were taken from Reuben, and the throne was given to Judah, as it is written: "Because Judah prevailed over his brothers"; but the share of the birthright was given to Joseph, to his two sons.

Verse 3

The sons of Reuben the firstborn of Israel He now commences as before.

Verse 4

The sons of Joel He enumerates various generations.

Verse 5

Verse 6

whom Tillegath Pilneser exiled He preceded Sannecherib, and this was their sequence: Pul was [king] when Menahem the son of Gadi was crowned (II Kings 15:19f.), and (ibid. verse 29): "...in the days of Pekah the son of Remaliah, Tiglath Pileser the king of Assyria came," and in the days of Hoshea the son of Elah, Shalmaneser the king of Assyria came (ibid. 17:3), and in the days of Hezekiah was Sannecherib (ibid. 18:13), but our Rabbis explained (Sanh. 94a) that Pul and all the rest of them are identical with Sannecherib.

he was the prince of the Reubenites at the time that Tiglath Pileser exiled him.

Verse 7

tracing their genealogy to their generations; the heads were Jeiel and Zechariah The meaning is: I traced only part of the genealogy of Reuben, but the main part of his genealogy is in the chronicles of the kings of Israel. Jeiel and Zechariah were the heads, through whom their genealogy was completed.

Verse 8

and until Nebo and Baal Meon For in the ancient days, before they came into Israel's hands, they were called Nebo and Baal Meon after their pagan deities, (lit. their abominations), for it was the custom of the heathens to call their pagan deities after their cities until that day. But when they came into Israel's hands, they changed their names, as it is written (Num. 32:38): "Nebo and Baal Meon their names being changed," i.e., Israel changed their names, but Sibmah, since it was not named for their pagan deities, they did not change its name. In Megillah (unknown) it is explained that Nebo and Baal Meon are names of pagan deities.

Verse 9

Verse 10

with the Hagarites with the Ishmaelites, and by their mother's name he calls them Hagarites, because they were the sons of Hagar.
and they dwelt in their tents for it is the custom of the Arabs to dwell in tents.

Verse 11

And the sons of Gad dwelt opposite them alongside them, like (Gen. 33:12): "...and I will go alongside you (לְנֶגְדִּךָ)."

Verse 12

Verse 13

And their brothers to the house of their fathers in the place of their genealogy.
Michael and Meshullam These were the heads of their fathers of that genealogy, for they all traced their genealogy in the days of Jotham the king of Judah and in the days of Jeroboam the king of Israel.

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of men of valor, etc. That is to say: they all gathered and made war with the Hagarites.

Verse 19

and Jetur and Naphish They were sons of Ishmael (Gen. 25:14).

Verse 20

And they were assisted against them for the Lord helped them.
and the Hagarites and all who were with them other nations [that came] to their aid.
and He accepted their prayers וְנֶעְתַּר, similar to if וַיֵּעָתֶר לוֹ accepted his prayer (Gen. 25:21).

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

and they strayed after the gods of the peoples of the land whom God had destroyed from before them The meaning is, they went astray after the gods of the peoples of the land. And which people? [Those] whom God had destroyed from before them [Israel], whose god could not help them [the pagans]. And they [Israel] did not ponder the matter, [reasoning] that since He destroyed them [the pagans] from before them [Israel], and it [their god] could not help them, it would certainly not be able to help us.

Verse 26

Verse 27

Verse 28

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

Verse 34

Verse 35

Verse 36

he is the one who served in the Temple that Solomon built Some explain that Azariah was the first Azariah, and from Azariah to Seraiah, who lived at the time of the destruction of the Temple, were eight priests. Accordingly, they emended in Yoma in the first chapter (9a), and in Leviticus Rabbah (21:9), and in Siphre, parashath Phineas (Num. 25:12), that eight high priests served in the First Temple. Some say that there were eighteen. But neither one is a viable theory because Zadok was the first who ministered in the time of Solomon. Moreover, which Amariah was in the days of Jehoshaphat, about whom it is written (II Chron 19:11): "... and behold, Amariah the head priest"? Now he was Amariah the son of Azariah, who lived in the days of Uzziah and in the days of Hezekiah, who was after Jehoshaphat. If you say [that it was] Azariah the father of Seraiah, then where was Hilkiah the High Priest who lived in the days of Josiah? Rather we must count from Zadok, and there were twelve priests from Zadok until Seraiah, and so we find in an exact version of Leviticus Rabbah. Now that which the Scripture writes: "... he was the one who served in the Temple," is explained in Sefer Yerushalmi (source unknown. Perhaps Sifre Zuta, Korah 18:7 is meant) as follows: Did he alone serve, and did he serve in the days of Solomon? Did not other priests serve as well? But because he risked his life for the sanctity of the Temple by not allowing Uzziah to burn incense, it is said: "he was the one who served in the Temple that Solomon built," and he was the Azariah who lived in the days of Uzziah (ibid. 26: 17, 20) and in the days of Hezekiah, and Azariah the son of Ahimaaz was Amariah the priest who served in the days of Jehoshaphat, just as Uzziah is called Azariah, as is written (II Ki. 15:1): "In the twenty-seventh year of Jeroboam etc,

Azariah... became king.” And Azariah the son of Ahimaaz was called Zechariah, as it is written (II Chron. 26:5): “And he was wont to seek God in the days of Zechariah who understood the fear of God, etc.”

Verse 37

Verse 38

Verse 39

Verse 40

Verse 41

And Jehozadak went when the Lord exiled Judah and Jerusalem And the verse in the Book of Haggai (1:1): “Joshua the son of Jehozadak, the [High] Priest,” does not [mean] that Jehozadak ever served in the high priesthood, for he was exiled to Babylon in the days of Jeconiah, as it is written: “And Jehozadak went when... exiled etc.,” but Joshua his son was the High Priest when they ascended from Babylon during the time of the Second Temple. Now why was Azariah the son of Seraiah the scholar not the High Priest, but [instead] his nephew Joshua the son of Jehozadak? This is the reason: because Joshua ascended with Zerubbabel many days and years before Ezra ascended.

Chapter 6

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

And the sons of Samuel: the firstborn was Vashni, and Abiah This Abiah was Joel (below v. 18, I Sam. 8:2), or the meaning is: and the second one (וְהַשֵּׁנִי) was Abiah, i.e., the second to the first was Abiah, and the second to Abiah was Joel, whose name was not written. A similar case [in which the ה הַיְדִיעָה, the definite article, is omitted] is (II Kings 7:10): "... but the horses are tethered and the donkeys (וַחֲמוֹר) are tethered," like וְהַחֲמוֹר ; and similarly (Jud. 6:25): "and the second bull (הַפָּר הַשֵּׁנִי)" similarly, "the first (הָרִאשׁוֹן)."

Verse 14

Verse 15

Verse 16

And these are the ones that David stationed, etc. when they returned it from the house of Obed Edom, as it is written (below 16:37): "And he left there before the Ark of the Covenant of the Lord, Asaph and his brothers to serve before the Ark constantly, etc." And it is written (verse 38f.): "... and Obed Edom the son of Jeduthun and Hosah as gate sentries before the Tabernacle of the Lord in the high place that was in Gibeon, and Solomon stationed them in the Temple in Jerusalem."

Verse 17

according to their custom according to the custom to which David had stationed them.

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

And his brother Asaph, who stood at his right [at the right] of Heman and his sons.

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

And the sons of Merari their brethren were on the left like what is said (in German, gebreder). On the left of Heman and his sons, for Heman and his sons were in the middle.

Verse 30

Verse 31

Verse 32

Verse 33

And their brethren the Levites were appointed for the entire service of the Tabernacle of the House of God for gate sentries and to flay [the sacrificial animals], as is written further: (II Chron. 35: 11): "...and the Levites were flaying."

Verse 34

Verse 35

And these are the sons of Aaron who were offering on the altar of the burnt offering and on the altar of the incense.

Verse 36

Verse 37

Verse 38

Zadok his son, Ahimaaz his son He enumerates only those who were until Solomon.

Verse 39

And these were their settlements for their palaces in their border, etc. until "for theirs was the lot," i.e., for the Levites and for the priests. All Israel cast lots [to determine] how much of the land of Israel would go to them and to the priests and to the Levites, and the lot fell to Judah first. That is the meaning of "for theirs was the lot"; they were the first to give them the towns mentioned here.

Verse 40

Verse 41

they gave to Caleb because Moses gave it to him.

Verse 42

Verse 43

Verse 44

Verse 45

and to the tribe of Benjamin, Geba because the lot fell to Benjamin to give these towns.

Verse 46

And to the sons of Kehath who remained for the priests came from Kehath, and they already said what they gave to the priests, the sons of Kehath. And to the sons of Kehath who remained from the family of the tribe of Levi.
from half the tribe of Manasseh, by lot ten cities And to half the tribe of Manasseh, the lot fell to give the sons of Kehath, the Levites, ten cities.

Verse 47

Verse 48

Verse 49

Verse 50

And they gave by lot from the tribe of the sons of Judah and from the tribe of the sons of Simeon Though he did not mention Simeon [in the preceding verses], as giving cities, it gave its share from what Judah gave it. Neither is Judah mentioned above regarding the giving itself, and whatever he mentioned above from (v. 40): “And they gave them Hebron” until (v. 48): “And from the tribe of Benjamin,” the sons of Judah and the sons of Simeon gave; and since he did not mention it above, he mentions it here now.
that they called by names That is to say, that they were called by names previously. Since [the tribe of] Benjamin was friendly with the sons of Aaron, [Scripture] mentions them here, even though it had mentioned them previously.

Verse 51

And from the families of the sons of Kehath the cities of... were Although half the tribe of Manasseh gave to them, Ephraim also gave to them by lot.

Verse 52

Verse 53

Verse 54

Verse 55

And from half the tribe of Manasseh, etc. until “half the tribe of Manasseh” that was in trans-Jordan and in the land of Israel.
to the family of the remaining sons of Kehath They are the Levites, and the meaning is that Ephraim and Manasseh gave everything to that remnant mentioned above (verse 46): “And to the sons of Kehath who remained from the family of the tribe.”

Verse 56

To the sons of Gershom, from the family of half the tribe of Manasseh Although they gave to the sons of Kehath by lot, the lot fell to them also to give likewise to the sons of Gershom.

Verse 57

Verse 58

Verse 59

Verse 60

Verse 61

Verse 62

To the sons of Merari who remained, from the tribe of Zebulun i.e., those who did not receive those twelve cities that Reuben, Gad, and Zebulun gave them, and this is the meaning of “who remained from the tribe of Zebzulun”: i.e., from the share of Zebulun, they [the tribe of Naphtali] gave to the remaining sons of Merari.

Chapter 7

Verse 1

And of the sons of Issachar: Tola, and Puah, and Jashub, and Shimron In the Pentateuch (Gen. 46:13) it is written: “and Job.” Job was his name [originally], but since they settled themselves (נִתְיַשְּׁבוּ) to learn Torah, as it is written (below 12:33): “And of the sons of Issachar, who possessed understanding of the times,” he merited and was called Jashub (יָשׁוּב).

Verse 2

And the sons of Tola, etc. “Their number in David’s time was twenty-two thousand and six hundred.” All these were the sons of Tola, aside from the sons of Uzzi.

Verse 3

And the sons of Uzzi, etc. “thirty-six thousand for they had many wives and sons.” And all these were aside from those twenty-two thousand and six hundred of the sons of Tola.

Verse 4

Verse 5

And their brethren of all the families both of the sons of Tola, both of the sons of Uzzi, both all David’s mighty warriors were eighty-seven thousand.
all having genealogical records This means: according to all their genealogical records.

Verse 6

Benjamin: Bela, and Becher, and Jediael This is the one called Ashbel in the “Book of the Just.” (Gen. 46:21).

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

And Shuppim and Huppim, the sons of Ir, Hushim, the sons of Aher Ezra, who wrote this book of genealogy, did not know whether they were of the sons of Benjamin or not. He therefore listed them alone. He was also in doubt because it is written: “And Machir took a wife of Huppim.”

Verse 13

The sons of Naphtali: Jahziel, etc. And why was no more of his genealogy traced? This is the reason, as explained at the end of Megillah Yerushalmi 0 (see Com. Dig. 8:29): Ezra found three books, and each one of them contained part of the genealogy; that which he found he did not

write, and of the sons of Naphtali he did not find any more. For this reason, the entire genealogy is traced with omissions, because he skipped from one book to another and combined them. And that which he could not write in this Book, he wrote in the Book of Ezra. You should know [that this is true] because it is written close by (9:1): "And all Israel traced their genealogy, and behold they are written in the book of the kings of Israel, and Judah was exiled to Babylon because of its treachery." The meaning is that if you wish to know the genealogy of the Ten Tribes, go to Halah and Habor, the Gozan River, and the cities of Media, because their annals were exiled with them, but as for Judah I found their records in Babylon, and that which I found, I wrote.

Verse 14

The sons of Manasseh: Asriel whom she bore The meaning is: whom his wife bore to him. A similar case is (Num. 26:59): "... whom she bore to Levi in Egypt." But his Aramean concubine bore Machir.

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

and the men of Gath, etc. slew them because they came down to take their cattle They were unfamiliar with the ways of the roads and the ways out of the land, and the men of Gath, the natives of the land, slew them because they were familiar with that land.

Verse 22

Verse 23

Verse 24

And his daughter was Sheerah, and she built... Beth Horon Sheerah built it.
and Uzzen Sheerah She named the city after herself.

Verse 25

And Rephah was his son [i.e., the son] of Beriah.
and Resheph and Telah the sons of Rephah. This is the way he counts the generations.

Verse 26

Verse 27

Verse 28

Verse 29

And alongside the sons of Manasseh were: Beth Shean Heb. וְעַל יְדֵי, lit., on the hands of or on the place of. The meaning is: alongside the sons of Manasseh, like (Num. 2:17): "every one in his position עַל יָדוֹ according to their standards."

Verse 30

Verse 31

the father of Birzaith the governor of that city. But in Genesis Rabbah (71:9)[it says]: "Rabbi Levi and Rabbi Simon [gave different interpretations of Birzaith]. Rabbi Levi says: It means that his daughters were beautiful and were married to [high] priests who were anointed with olive oil. Rabbi Simon says: [It means] that his daughters were beautiful and married to kings who were anointed with the anointment oil, and since they had plenty of oil, they [the daughters] would anoint themselves with it. Therefore, they were beautiful, for concerning Asher it is written (Deut. 33:24): 'and dip his foot in oil,' and Rabbi Hanina said: "The warm water and the oil with which my mother anointed me restored me to my youth."

Chapter 8

Verse 1

And Benjamin begot Bela his firstborn He already traced his genealogy (above 7:6-11), but since he wished to trace his genealogy until Saul, he commences to trace it from Benjamin. We read other names here and the entire genealogy above, and whoever wishes to study with exactitude the majority of the Levitic cities and the open land around them - they are in Joshua, because Ezra found various books.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

And they exiled them to Manahath Who exiled them? He explains this in the [next] verse: And Naaman and Ahiah and Gera - he exiled them.
Manahath This is the name of a province, as it is written (above 2:52): “who ruled over half the Menuhoth,” and it is written (ibid. verse 54): “and half the Manahtites.”

Verse 7

Verse 8

And Shaharaim begot He was one of the exiles, and after they sent him out of exile, he begot these.
Hushim and Baara were his wives. These were the names of his wives.

Verse 9

Verse 10

Verse 11

And from Hushim he begot This is Hushim his wife, mentioned above, and because there was an interruption with Hodesh his wife.

Verse 12

Verse 13

Verse 14

And Ahio, Shashak All these were the sons of Elpaal. Another explanation, which is more correct, is that from “Ahio, Shashak” until “and Joha,” all these are the sons of Beriah, and from “Zebadiah” until “Jobab,” all

these are the sons of Elpaal, and from “And Jakim,” until “and Shimrath,” all these are the sons of Shimei.

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

And in Gibeon dwelt the leader of Gibeon This section until (verse 38): "...all these were the sons of Azel," is written twice in this Book. Also the section (9:2): "And the first settlers, who were in their inheritance in their cities," and the section (9:10): "And of the priests: Jedaiah and Jehoirib" are likewise in the Book of Nehemiah, as it is written (11: 3): "And these are the heads of the province." This is what is explained at the end of Megillath Yerushalmi. Ezra found scrolls: the scroll of מָעוֹנִים, the scroll of זַאטוּעִי and the scrolls of חָאַחִים, and they rejected the words of the one and accepted the words of the two. Likewise, they found many genealogical records. When they found three or five, they rejected the minority and accepted the majority. When they found an even number, e.g. "And in Gibeon dwelt the leader of Gibeon," he had to write it twice because the order of their genealogy is not uniform, and likewise, [in] "the first settlers," he found an even number, which differed one from the other. [Therefore], it was written twice: here and in his [Ezra's] book. Now why did he not write both of them here, including those that are in Ezra: "And these are the heads of the province, etc."? Because he traced the genealogy there until, "And these are the priests and the Levites," and he traced the genealogy here until Jedaiah, who was after Ezra. Now what purpose would it have to explain and to trace the genealogy here in Chronicles, the generations and the genealogy after Ezra, except for those who were alive during the First Temple period?

Chapter 9

Verse 1

And all Israel traced their genealogy I related to you part of their genealogy, which I found, but the greater part of their genealogy is in the Book of the Kings of Israel, but the Judeans, who were exiled to Babylon because of their treachery, with whom I, Ezra, was - I found their genealogy written, and I recorded it.

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

And from here until the king’s gate to the east The meaning of עַד is: from here until a gate named the King’s Gate to the east.
they are the gate sentries Shallum and his brethren of the camps of the sons of Levi.

Verse 19

the guards of the thresholds of the Tent Shallum the son of Kore and his brethren of his father’s house, the Korahites, were the guards of the thresholds of the Tent of Meeting and did not allow any person to enter the Tent of Meeting, except the priests in their service

Verse 20

And Phinehas the son of Eleazar was the ruler over them in time past, the Lord being with him [This means] that he prophesied in time past, and our

Sages said that this is Phinehas the priest, and because he did not annul Jephthah’s vow, the Shechinah left him.

Verse 21

Verse 22

whom David and Samuel the seer established permanently - Heb. בֶּאֱמוּנָתָם, in their permanence.

Verse 23

Verse 24

Verse 25

for seven days at the end of the seven days.
from time to time from seven to seven, each watch in its week.

Verse 26

Verse 27

and they were [appointed] over the key[s] over the key[s] of the forecourt.
and every morning to open.

Verse 28

And some of them were in charge of the service vessels כְּלֵי הָעֲבוֹדָה, the service vessels - they would take them out by number and bring them by number.

Verse 29

Verse 30

Verse 31

Verse 32

Verse 33

And these are the singers, etc. who were exempt from any manner of work, except to sing a song

Verse 34

Verse 35

Verse 36

Verse 37

Verse 38

Verse 39

Eshbaal That is Ish Bosheth, and he is nicknamed “bosheth,” because “baal” is an expression of lordship, and he nicknamed him “bosheth,” an expression of disgrace.

Verse 40

Merib-Baal That is Mephibosheth (II Sam 4:4). Said Rabbi Isaac the son of Samuel of Narbonne: From the time that Israel worshipped the Baal, the Baal was called by the name of Bosheth (shame), as it is written (Jer. 11:13): “altars for the shameful thing, etc.,” for the Baal is a shameful thing. Gideon was called Jerubaal, based on the expression (Jud. 6:32): “Let Baal contend with him.” He was also called Jerubesheth, for it is written concerning Abimelech: “who smote Abimelech the son of Jerubesheth, etc.” in the Book of Samuel (II 11: 21). He is called Jerubesheth and Jerubaal, because Baal and Bosheth are synonymous.

Chapter 10

Verse 1

And the Philistines fought with Israel He relates only Saul’s downfall; when relating the story of David, he does not tell of his disgrace, only of his heroism and greatness, because the Book pertains to him and to the kings of Judah.

Verse 2

Verse 3

and the archers discovered him Come and see that (Prov. 21:30): “... there is neither wisdom nor understanding, etc. against the Lord,”

because man’s ways are before the Lord. Benjamin’s enemies would fall before them [when they used] the bow because they were well trained with the bow, as it is written: “[Ehud the son of Gera, the Benjamite,] a man with a shriveled right hand,” (Judges 3:15). And so it is written, concerning Jonathan (I Samuel 20:20): “And I shall shoot three arrows to the side, as though I shot at a mark.” And it is written below (I Chron. 12:2) concerning Benjamin: “Armed with bows, shooting with the right and left hands, etc.” and concerning Asa in this Book (II 14:7): “... and out of Benjamin, who bore shields and drew bows, etc.” But when the Lord turned away from Saul [who was from the tribe of Benjamin], he fell into the hands of the archers, into something that was his own craft. and he was terrified of the archers וַיִּֽחַל like (Esther 4:4): “...and the queen was extremely terrified (וַתִּתְחַלְחַל).”

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

and brought them to Jabesh to Jabesh Gilead
and they fasted seven days Why did they imperil their lives more than the rest of Israel to remove the bodies of Saul and his sons from Mount Gilboa? Because Saul had done them a favor by saving them when Nahash the Ammonite marched upon them. [They fasted seven days] corresponding to the seven days that they [the Ammonites] gave them [to see] if a savior would come [to save] them, [at which time] they fasted seven days; perhaps a savior would come to them. Since Saul came and saved them, they fasted now too seven days, and also because of the mourning which was customary to observe seven days, because they were also their kinsmen, for when Israel slew the inhabitants of Gibeah in the incident of the concubine in

Gibeah (at the end of Judges), the people of Jabesh Gilead gave their daughters to Benjamin, when they grabbed them from the dances.

Verse 13

And Saul died because of the treachery that he had committed He committed two treacherous acts by inquiring of the familiar spirit: one when he inquired after Samuel, and one when he inquired of familiar spirits, and in the Aggadah of Samuel (24:6) we learn that he committed five treacherous acts
concerning the word of the Lord that he did not keep that which Samuel had commanded him, as it is written (I Sam. 10:8): "Seven days shall you wait," and because he dealt treacherously in the war of Amalek [by sparing Agag].

Chapter 11

Verse 1

Verse 2

You shall shepherd My people Concerning this, David said, (Ps. 23:1): "The Lord is my Shepherd, I shall not want." "You say to me: You shall shepherd. How can I shepherd? The matter does not depend on me, but the Lord is my Shepherd, I shall not want, and I, too, shall not be wanting to you." A similar instance is found in Samuel (II 21:17): "Then the men of David swore to him, saying, 'You shall no longer go out with us in battle, so that you extinguish not the lamp of Israel.'" David replied (ibid. 22:29): "For You are my lamp, O Lord; and the Lord does light my darkness."

Verse 3

and David made with them a covenant Like the covenant that Jehoiada made, as it is written (II Kings 11:17): "And Jehoiada enacted the covenant between the Lord and between the king and between the people, to be the people of the Lord." The meaning is [that they agreed] to be servants of the Lord, and also "between the king and between the people," to be his servants according to the king's judgment, and also that the king should do according to the law for his servants; to wage their wars.
before the Lord But is it not so that the Tabernacle was not in Hebron? What then is the meaning of "before the Lord"? Wherever people make a stipulation or enact a covenant, the Omnipresent is there. A similar instance [is found] in [the case of] Jephthah: (Jud. 11:11): "before the Lord in Mizpah." [Another] similar instance (Lev. 5:21): "and commits an act of treachery against the Lord by making a denial to his neighbor," as is explained in Torath Kohanim (ad loc.).

Verse 4

And David... went, etc. He went immediately to war when all Israel crowned him, so that Israel should not say [that in] all the wars that David waged in the days of Saul and was victorious it was Saul's luck, and that he was now afraid to fight. Therefore he immediately went to war.

Verse 5

And the inhabitants of Jebus said to David, “You shall not come here” He does not explain here why, but in Samuel (II 5:6), Scripture explains: “... and they said to David, saying: You shall not come here unless you remove the blind and the lame.” They saw that they were unable to withstand David. They therefore stationed blind and lame persons before the city gate, “as if to say: David shall not come here,” unless he wages war with these blind people, for they knew that it is disgraceful for a king to wage war against blind men, and because of this, he would turn back and not wage war with them. David said to himself, however, “It is true that it is neither right nor proper for me to wage war with the blind and with the lame, but ‘whoever smites the Jebusites’ in a way that he ‘reaches the tower’ shall pull them and cast them away from there, viz. the blind.” “Therefore they say: The blind and the lame shall not come into the house;” into the house of David, because it will be a disgrace for him, lest they say that David waged war with these [handicapped people].

Verse 6

Verse 7

Verse 8

and Joab restored the rest of the city Heb. וַיְחַיֶּה. He built and strengthened [it] by building [i.e., repairing] the cracks in the wall. A similar instance [is found] with Ezra (Neh. 3:34): “Will they revive (הֲיְחַיּוּ) the stones from the heaps of dust?”

Verse 9

Verse 10

Verse 11

the head of the mighty men רֹאשׁ הַשָּׁלִישִׁים like (Exod. 14:7): “and mighty men וְשָׁלִשִׁים over them all.”
he stirred his spear When he was engaged in battle, he would not return from the battle until he had slain three hundred men with his spear.
the son of Hachmoni In Samuel (II 23:8), it is written: “Tahkemoni.” He is his father, and the father was stronger than the son, for it is written concerning him: “against eight hundred slain at one time.”

Verse 12

he was among the three mighty men He was included in the three mighty men; he was one of them. And these three were mightier than the rest of the thirty three mentioned nearby. Here he counts only two: Jashobeam and Eleazar, but in Samuel (II 23:11), it mentions the third one as well, as it is written: “and after him [came] Shammah the son of Agei the mountaineer”

Verse 13

in Pas-Dammim a name of a place, and in Samuel (I 17:1): "in Ephes-Dammim."
and the Philistines gathered there for war they were eager to avenge themselves upon Israel and those mighty men who reviled them, as delineated in Samuel (II 23:9): "...when they reviled the Philistines."
full of barley and the Philistines wished to reap it and to set it afire.

Verse 14

Verse 15

And three of the thirty These three were the heads of the entire thirty.

Verse 16

and a Philistine governor was then in Bethlehem for they had already taken Bethlehem and stationed a governor therein, who judged [the region]. This was at the beginning of his reign, for the Philistines were still ruling over them, for so we find that prior to David's arrival, they ruled over Israel in the days of Samson and Samuel, as it is written (I Samuel 4:9): "Strengthen yourselves and be valiant, Philistines, lest you serve the Hebrews, etc."

Verse 17

If only someone would give me to drink water from the cistern of Bethlehem This was David's place, as it is written (I Sam. 17:58): "The son of your servant, Jesse the Bethlehemite," and because he was accustomed and used to that water, he desired it; any water or air that a person is accustomed to is beneficial to him, and that which he is not used to is harmful to him. A similar case is [found] in the beginning of Josiphon about a queen who became ill because she was carried away from the land of her birth, and all the physicians said, "She has no cure until she bathes and derives benefit from the water of her place," and they did this for her.

Verse 18

And the three broke through the Philistine camp (In German, durchbrechen die schare)
drew When the Philistines were standing before the cistern, the three mighty men of Israel broke through between them and drew [water] against their will.
and he poured it out as a libation to the Lord Bar Kappara says: It was the festival of Succoth, and he poured them [the waters] out for a libation on the altar.

Verse 19

for they brought it with their lives for they risked being killed for the water.

Verse 20

And Abshai, the brother of Joab, was the chief of the three of those three who broke through the Philistine camp and drew the water. The reason he does not mention Joab with the chiefs of the mighty men is that it is beneath his dignity to count him with these men, because he was the general of the army, the chief of them all.
and he had a name among the three It was reputed (lit., he had that name) that his heroism equaled all the heroic acts of them all, but it was an error.

Verse 21

Of the three, he was honored like two He was not honored like those three. His heroism equalled that of the two, but he did not attain the amount of heroism of the three, and that is the meaning of "but to the three he did not come."

Verse 22

a valiant man בֶּן אִישׁ חַיִל, similar to בֶּן בְּלִיַּעַל, an unscrupulous man, and in Samuel (II 23:20) it is written: בֶּן אִישׁ חַי for it is customary for people, when they see an agile person, to say, "This one is full of life."
mighty men אֲרִיאֵל mighty men, possessing strength of a lion, a mighty man, and [it] is also an expression of (Ezek. 17: 20): "...and he took the mighty (אֵילֵי) of the land."
who accomplished many feats He accomplished many feats of heroism.
and he descended and smote the lion in the midst of a pit on a snowy day and he did not fear the cold, and some say [that the heroism] of the snowy day is that throughout the whole year the lion is not as dangerous as on a snowy day. When a person comes against him, he throws the snow with his feet between the person's eyes until he is unable to see, and he kills him. I heard this [meaning] of this [verse].

Verse 23

a man of great stature Other people do not require to be measured, as [their height] can be determined by estimate; a similar case is (Num. 13:32): "... whom we saw in its midst are men of a measure."
like a weavers' beam the pole upon which the cloth is wrapped.

Verse 24

Verse 25

Of the thirty, he was the most honored, but to the three he did not come To the heroic feats of the three he did not reach; i.e., to those three mentioned above (verse 20). Therefore, לא is written above with an "aleph."
over his guard עַל מִשְׁמַעְתּוֹ, an expression of appointment, and likewise, (Isa. 11:14): "... and the children of Ammon will be their appointees מִשְׁמַעְתָּם."

Verse 26

And the mighty warriors but not like those above.

Chapter 12

Verse 1

when he was still hiding - Heb. עָצוּר, hiding.

Verse 2

Armed with bows armed with a bow and with arrows and shooting in front of them and behind them. And they would even place stones on the bowstring and shoot. I personally saw many like these.
of Saul’s brethren of Benjamin Since they were all descended from one man, from Benjamin, they are all called brethren, and in honor of David’s greatness, the Chronicler says, “of Saul’s brethren,” [saying] that even Saul’s brethren came to him while Saul was still living.

Verse 3

Verse 4

and over the thirty the chief of the thirty.

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

to the stronghold of the desert to the strongholds of the desert where he hid from Saul, as it is written (I Sam. 23:24): “And they arose and went to Ziph before Saul, and David and his men were in the desert of Maon, in the plain,” and it is written (ibid. 24:1): “And David went up from there, and he stayed in the strongholds of En-Gedi.”
and whose faces were [like] the faces of lions Their faces were frightful like lions.
and as swift as gazelles on the mountains They were swift in their running, for it is customary for gazelles to run on the mountains when people hunt them.

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

these were some of the sons of Gad as is written above (v. 8): “And some of the Gadites separated to David.”
the smallest one a hundred The smallest of them could pursue a hundred.
and the greatest a thousand And the greatest of them could pursue a thousand. This is an actualization of the verse (Lev. 26:8): “Five of you will pursue one hundred, and one hundred of you, etc.”

Verse 16

These are the ones who crossed the Jordan in the first month in Nissan, when the snows had already melted.
and they put all the valley-dwellers to flight to the east and to the west They crossed the Jordan and with their shields split all the depths of the water to the east and to the west and crossed on dry land. Some say that וַיַּבְרִיחוּ אֶת כָּל הָעֲמָקִים refers to the people dwelling in the valleys.

Verse 17

And there came some of the sons of Benjamin and Judah up to the stronghold, to David to the stronghold where David was hiding from Saul. And they took David’s sister’s son with them, because the sons of Benjamin were concerned that David might think that the sons of Benjamin had come to bind him and deliver him into Saul’s hands. Therefore, they took Amasa with them to David, and also some of David’s kinsmen from the rest of Judah, as it is written, “some of the sons of Benjamin and Judah,” in order that David would see that they came with them in good faith, so that he should not suspect them of anything.

Verse 18

And David came out before them from the stronghold.
my heart will be upon you as one My heart and your heart will be like one heart.
but if you have come to betray me to my adversaries although there is no injustice in my hands for what have I done to Saul that he is stalking my soul to take it for nothing?

Verse 19

And a spirit enwrapped Amasai - Heb. רוּחַ, talent, a will or desire, not a spirit of prophecy; i.e., this desire and will enwrapped him so that he sprang first to speak before the sons of Benjamin and Judah who came with him. A similar instance is (Jud. 11:29): “And a spirit of the Lord was upon Jephthah” and he said: To you, David You say, “Have you come to me

in peace?” We have surely come to you in peace. and with you, O son of Jesse We wish to be with you and at your assistance.
peace, peace to you and peace to your helper And you ask me to help you? We have surely come to help you, but you need not thank us because it is from the Lord, and that is the meaning of “for your God has helped you.” and David received them those sons of Benjamin and placed them at the head of his troop.

Verse 20

And from Manasseh there defected to David to help him.
when he came with the Philistines against Saul in battle in that war in which Saul was slain.
but they did not help them God forbid that they helped the Philistines, but with a counsel the chiefs of the Philistines sent him away. The chiefs of the Philistines took counsel to send him home because they said, “With our heads he will defect to his master,” an expression similar to “defected to David”

Verse 21

Verse 22

against the troop of Amalekites when his wives were captured; it was at that time, for when he went to Ziklag when the chiefs of the Philistines sent him away and he came to Ziklag, they had already been captured.

Verse 23

For from day to day [men] came to David to help him The meaning is: What is the purpose of continuing to recount who came to him? The final analysis is that at all times people were coming to David.
until it became a huge camp, like the camp of God The meaning is that David’s camp should not have been so large, but from God the camp was so large, because they came to him by the counsel of God. And that is the meaning of “like the camp of God.” A similar instance of this is (Gen. 32: 2): “the camp of God” of Jacob. We can also say that because of the magnitude of his armies, it was called “the camp of God.”

Verse 24

to turn Saul’s kingdom to him from Saul’s sons. A similar instance is (I Kings 2:15): “...but the kingdom turned about.”

Verse 25

The sons of Judah, bearing shield and spear, six thousand and eight hundred Do not wonder that the smallest number of all the [people from] the tribes that came to him were from Judah, because it was not necessary for anyone to come to him from Judah to crown him since the sons of Judah had already crowned him in Hebron. But the remaining tribes, who had been with Saul’s sons until now - had to come to Hebron to crown him.
armed men of the army - Heb. חֲלוּצֵי צָבָא, those taken out of the people, and a similar case is found in חֲלוּצֵי צָבָא, of the Portion מַטּוֹת. Some say that חֲלוּצִים means armed, like רְצֵה וְהַחֲלִיצֵנוּ: be pleased and strengthen us.

Verse 26

Verse 27

Verse 28

And Jehoiada was the ruler of Aaron He is the father of Benaiah.
the ruler of Aaron who would lead them out and bring them in.
three thousand and seven hundred all of them were descendants of Aaron
the Priest, and Jehoiada, who was in the time of Joash, was the son of
Benaiah the son of Jehoiada.

Verse 29

And Zadok was a youth Therefore, do not wonder that he was not the ruler.
and his father's house had twenty-two officers This is a great honor;
therefore, they took the high priesthood from Ebiathar and gave it to
Zadok the Priest.

Verse 30

And of the sons of Benjamin, Saul's brethren, etc. Do not wonder that
only three thousand came to him, because "heretofore their majority kept
the watch of the house of Saul," to help them.

Verse 31

Verse 32

Verse 33

those who had an understanding of the times They knew how to give counsel
appropriate to the incident; David had to take counsel on how to
strengthen the kingdom against the sons of Saul.
their chiefs were two hundred besides the rest.
and all their brethren obeyed their word on their counsel.

Verse 34

wage war וְלַעֲדֹר, an expression of digging, like (Isa. 7:25): "And all the
mountains that will be dug with a spade (בַּמַּעְדֵּר יֵעָדֵרוּן)," and as a result,
those who set up the battle array will stand there. Some say that לַעֲדוֹר
is like לַעֲרֹךְ, to set up a battle array.
of double heart It is explained in Genesis Rabbah (Lev. Rabbah 25:2):
"... whether with intention or without intention, they would be
victorious."

Verse 35

Verse 36

Verse 37

Verse 38

and also the entire remnant of Israel was of one heart to crown David even though they did not come to Hebron. For this reason, שְׁרִית is missing an “aleph,” to imply that there was not even a remnant. Only a few remained, for they all came to Hebron joyfully.

Verse 39

And they were there with David for three days And do not wonder where this whole army obtained so much food and drink that sufficed them, because their brethren had prepared it for them beforehand.

Verse 40

Verse 41

for there was joy in Israel that they had a prosperous and wise king.

Chapter 13

Verse 1

And David conferred with the officers of the thousands He said to them, “You have already engaged in matters that are for your benefit, for you have a king to save you; now you should engage in the honor of God.”

Verse 2

it has been opened The fence that was closed until now has been opened, for no one has yet inquired of God. let us send to our brethren remaining because of the honor of the Ark.

Verse 3

Verse 4

Verse 5

from Shihor of Egypt and until the approach to Hamath This parallels (I Kings 8:65): “from the approach to Hamath to the brook of Egypt”

Verse 6

to Baalah, to Kirjath The meaning is: to Baalah, which is Kirjath-Jearim. to bring up from there, etc. As it is written (II Sam. 6:2): “... which is called a name, the name of the Lord of Hosts, Who dwells upon the

cherubim;" i.e., the name of the Holy One, blessed be He, was called upon the Ark. Although the Ark had been exiled to [the land of] the Philistines, this name did not leave it, because it was hallowed.

Verse 7

And they set the Ark of God on a new cart Why did David see fit to set it on a new cart rather than to have it borne by the Levites, as he did when he finally brought it from there to Zion? Because David said, "Corresponding to the way it came to me when the Philistines returned it on a new cart, as it is written (I Sam. 6:11): And they placed the Ark of the Lord on the cart, etc." Therefore, he was punished.
and Uzza and Ahio They were the sons of Abinadab, as is written in II Samuel (6:3).
drove the cart as is the custom of cart drivers, one walks in front of the cart and directs it in a straight way, and one is alongside the cart, so that it does not turn over and fall. And so it is written (II Sam. 6: 4): "... and Ahio went before the Ark," and Uzza was alongside the cart; therefore, Uzza stretched forth his hand to take hold of the Ark when the oxen swayed it, and therefore, he was punished.

Verse 8

with all [their] might Here it is written: בְּכָל עֹז, with all strength, and in II Samuel (6:5): "בְּכָל עֲצֵי, with all wood." The meaning is: with all manner of wooden musical instruments, and here the meaning is: with all powerful musical instruments.
and with songs and with harps and with psalteries and with timbrels All of these are musical instruments, but cymbals (מְצִלְתַּיִם) were not a musical instrument, and their function was only to make sounds, like the instrument called the kettle drum, Pauken in German, which is struck with sticks to make sounds. This is implied further (15: 25): "and with resounding cymbals," and it is written (ibid. verse 19): "And the singers: Heman, Asaph, and Ethan, with copper cymbals to resound." And it is written further below (25:6): "with song in the House of the Lord, with cymbals, etc.," and because of this, they are called מְצִלְתַּיִם. Similarly (Deut. 28:42): "... the locusts (הַצְּלָצַל) will inherit." This is a species of locust that makes a sound, as it is written in the prophecy of Joel (2:5) about the locusts: "Like the sound of chariots on the mountaintops, they will leap, etc."

Verse 9

to Goren Kiddon the name of a place.

Verse 10

and He struck him down because he stretched forth his hand upon the Ark This is what is written in II Samuel (6:7): "... and God struck him down there" עַל הַשָּׁל meaning עַל הַשָּׁלַח, because he stretched forth to hold the Ark. Another example of this is (I Kings 21:23): "The dogs will devour Jezebel" בְּחֵל יִזְרְעֶאל. In another verse it is written: (II Kings 9:10): "בְּחֶלֶק יִזְרְעֶאל," in the territory of Jezreel. So will we explain עַל הַשָּׁל here as הַשָּׁלַח
and he died there before God before the Ark of God, and in (II Samuel 6:7): "...and there he died by the Ark of God."

Verse 11

Verse 12

And David feared God, etc. saying What did he fear? Saying - that he said, “How will I bring the Ark of God to me?”

Verse 13

the Gittite He was from Gath originally and he previously sojourned in Gath. He was a Levite, as it is written (below 15:16): “And David said to the officers of the Levites to station their brethren, the singers,” and it says shortly after (verse 24): “... and Obed-Edom and Jehiah were gate sentries for the Ark.”

Chapter 14

Verse 1

And Hiram the king of Tyre sent It is explained in Genesis Rabbah (85:4): “This man was accustomed to being friendly to the tribe of Judah; so was Hirah the Adullamite to Judah.
and masons and carpenters craftsmen.

Verse 2

And David knew that the Lord had established him as king when he saw that the kings of the nations sent him gifts.

Verse 3

and David took All this was David’s strength.

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

And the Philistines heard that David had been anointed king over all Israel, and all the Philistines went up because the Philistines had been ruling all the time until Saul and David came, as it is written (Jud. 15:11) concerning Samson: “Did you not know that the Philistines rule over us?” And likewise, (I Samuel 4:9): “Strengthen yourselves and become men, you Philistines, lest you serve the Hebrews, as they served you, etc.” Likewise, above in this portion (10:7): “And all the men of Israel saw, etc. and they abandoned their cities and fled, and the Philistines

came and settled in them.” And in those seven years that David reigned in Hebron alone they did not say a word, and they were not concerned that David reigned over Hebron, because they said, “What do we care? Perhaps a governor or an officer appointed David over Hebron.” But when he was anointed king over all Israel, the Philistines all went up to seek David, for they did not want there to be a king in Israel, but that they should continue ruling over them.

Verse 9

Verse 10

And David inquired of God through the Urim and Tummim.

Verse 11

And they went up to Baal-Perazim which was later called Baal-Perazim because of the incident that occurred there. God has broken my enemies in my hand meaning that they fled and were broken off from one another. like a breach of waters like waves of water that break from their place and fall somewhere else.

Verse 12

Verse 13

Verse 14

circle them The Divine Standard of Justice said to the Omnipresent, “Lord of the universe, why did You dismiss Saul for David?” [God] replied, “Because he did not wait seven days for Samuel as he had commanded him” [as in I Sam. 13:8–14]. The Holy One, blessed be He, said [further], “Now I shall test David: Circle them.” And David observed this.

Chapter 15

Verse 1

Verse 2

except the Levites, for the Lord chose them i.e., God chose the Levites [to carry the Ark], and not a cart, for because we placed it in a cart, Uzza was punished, and that is what is stated further: “For from the beginning, [when] you were not [the bearers], the Lord our God made a breach in us, for we had not sought Him properly,” for we placed it in a cart.

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

according to the word of the Lord, on their shoulders to carry it, not actually on their shoulders, but with staves upon them.

Verse 16

Verse 17

Verse 18

And with them, their brethren the second in rank second in rank to them as gate sentries.
Zechariah Ben That was his name; and all these singers and gate sentries [served] on the road by bringing the Ark. The singers and the gate sentries that David stationed after they placed the Ark into the tent that David had pitched for it and in the Tabernacle of Shiloh, were gate sentries, but they were not gate sentries while on the road, because not that many gate sentries were required. Therefore, they became singers, with the exception of two, Berechiah and Elkanah (verse 23). All this was on the road, but when the Ark rested, the singers became gate sentries.

Verse 19

And the singers: Heman, Asaph, and Ethan, etc. To make a resounding voice, they were appointed over those musical instruments.

Verse 20

And Zechariah and Aziel, etc. Those, mentioned in the preceding verse as being gate sentries, were here transferred to become singers.
over alamoth over those instruments with which they played those psalms, entitled: "To the conductor, on alamoth, etc."

Verse 21

And Mattithiah and Eliphelehu, etc. with harps on the sheminith to conduct those musical instruments upon which they play the psalms entitled: "For the conductor, on the sheminith."

Verse 22

And Chenaniah, the leader of the Levites in song In what was he a leader? In בַּמַּשָּׂא, in raising [the voice in]song.
he would chastise in song He would chastise and reprove them concerning raising the voice in the melody of the song, whether to raise the voice or lower [it].
because he was an expert in raising [the voice] in the melody, and the expression of מֵבִין applies to the study of voice. A similar instance is found (below 25:7): "And their number with their brethren, trained in song to the Lord, every expert (מֵבִין) etc.," and it is written (ibid. verse 8): "and they cast lots, etc.,...expert (מֵבִין) with student."

Verse 23

Verse 24

Verse 25

Verse 26

And it came to pass when God helped the Levites - Heb. בֶּעְזֹר. The "beth" of בֶּעְזֹר is vowelized with a "segol," but as a rule, it is vowelized with a "pattah." The meaning of "when [God] helped," is that they did not err when they carried the Ark as they had erred in the beginning when Uzza

died. And in the Book of Samuel (II 6:13), it says that when they had trodden six paces, they made this sacrifice. Our Rabbis derived from here that the Ark carried itself.

Verse 27

And David was enwrapped in a linen robe - Heb. מְכֻרְבָּל enwrapped, as in Daniel (3:21): "their robes (וְכִרְבְּלָתְהוֹן)." A similar case is the comb (כֵּרְבַּלְתָּא) of a rooster.
and all the Levites were likewise enwrapped in linen robes, and since David was a singer like the Levites, he too wore their raiments, which they wore, and proof of this - to distinguish between the unclean and the clean: It was the custom of the heathen kings and princes, that when they would dine with their priests according to their custom, they would don the garb of their priests.
and on David was a linen ephod like the ephod of Aaron, which was like two felt cloths, one in the front and one in the back, and it reached to his loins, and the girdle was woven from it, and he would gird himself with it.

Verse 28

Verse 29

And Michal the daughter of Saul, etc. Since the Book of Chronicles is for David's honor, it does not write here what Michal said to David, as is written in Samuel (II 6:20): "How esteemed was the king of Israel today, who appeared today in the eyes of the handmaids of his servants, as one of the idlers would appear!" because it was a disgrace for David that a woman said that to him.

Chapter 16

Verse 1

Verse 2

and he blessed the people in the name of the Lord which was called upon the Ark, as is written above (II Sam. 6:2): "the Ark of God, the Lord, upon which a name was called."

Verse 3

and a portion of meat - Heb. אֶשְׁפָּר, one sixth of a bull.
and a flask of wine - Heb. וַאֲשִׁישָׁה one sixth of a "hin," similar to (Hos. 3:1): "goblets (אֲשִׁישֵׁי) of grapes," a flask.

Verse 4

and to make mention and to give thanks and to praise "To make mention" means to recite those two psalms in which it is written (Ps. 38, 70): "A song of David to mention"; "and to thank" [means to recite] (ibid. 105): "Give thanks to the Lord, call out in His name"; "and to praise," [by reciting] those psalms starting with "Hallelujah."

Verse 5

Verse 6

And Benaiah and Jahaziel the priests with trumpets constantly Trumpets were the musical instruments of the priests. A similar case is found above (15:24): “And Shebaniah, etc. and Eliezer. the priests, sounding the trumpets.”

Verse 7

to give thanks to the Lord by the hand of Asaph and his brethren Asaph would commence, “Give thanks to the Lord, call out in His name,” and afterwards all his brethren would respond after him. A similar instance is found in Ezra (Neh. 11:17): “And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph the chief to begin the thanksgiving in prayer,” on the instrument of the huyedoth, as it is written in Ezra (ibid. 12:8): “And the Levites were Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah over the huyedoth.”

Verse 8

Verse 9

Verse 10

Glory in His holy name saying that whoever believes in our God - He will help him. A similar instance is (Isa. 41:16): “... with the Holy One of Israel shall you praise yourself.”
of His holy name that you have a holy God like our God, and so (Deut. 4:7): “... like the Lord our God whenever we call out to Him.”
may the heart of those who seek the Lord rejoice and when he does good, the heart of he who seeks the Lord with a whole heart is able to rejoice. Therefore...

Verse 11

Search for the Lord and His might The Sanctuary and Ark are called “His might,” as it is written (Ps. 78:61): “And He delivered His might into captivity,” i.e., He delivered His Ark to bring it into captivity, and it is written (ibid. 132:8): “Arise, O Lord, to Your resting place, You and the Ark of Your might.” For that reason, Eleazar, its watchman, was called Uzza, because he guarded the Ark, which was called might (עז). An example of this is that [Ephron was called by this name] because of the four hundred silver shekels, which is the numerical value of the name Ephron. And so, many others [as in] (Gen. 49:16): “Dan (דָן) will champion (יָדִין) the right of his people”; (ibid. verse 8): “Judah, (יְהוּדָה) you are the one; to you your brothers do homage (יוֹדוּךָ).”

Verse 12

Remember His wonders the plague of the mice, and they took milch cows and shut up their young in the house, and the cows went straight (I Sam.

6:10-12), and they did not turn back, and the breach of Uzza. The entire song was composed concerning the Ark, and they would say it for the daily sacrifice in the morning, and "Sing to the Lord," for the daily sacrifice in the afternoon (Seder Olam ch. 14). And to whom do I say that they should remember the wonders of the One Who is perfect in knowledge?

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

When you were few in number [It was] then that He swore to give them the land of Canaan, the portion of your heritage. And this is a great thing, so that they cannot say that because of your great numbers, you seized the land of Canaan, but when you were few in number. Now if you say that even a thousand or more have a number, what is this about which it is written: "When you were few in number"? Therefore, it says: "hardly dwelling in it." The meaning is that if He would say to one settler, e.g., to Abraham alone, to Isaac alone, to Jacob alone, to one of them He would say, "To you I will give the land of Canaan," it would not be a wonder, because they were settled in it! But He swore to give you the land at a time when your ancestors were strangers sojourning in it, as it is written (Gen. 35:27): "... that is Hebron, where Abraham and Isaac sojourned." And furthermore, if He would say to a stranger who is settling, "To you and to your seed I will give this land," it would not be such a wonder. Therefore, he says that they were not even strangers who were settling, but...

Verse 20

And when they walked from nation to nation Abraham went to Egypt and to Gerar, and so did Isaac, and so was Jacob in Laban's house for twenty years, and now, too, for it does not say: וַיֵּלְכוּ but וַיִּתְהַלְּכוּ (poraler in Old French, to wander about)

Verse 21

He let no man oppress them Although they walked from place to place and it is customary to harm wayfarers, and when they arrive to their inn,

they are falsely accused, but these the Holy One, blessed be He, did not let [anyone] hurt them or oppress them. An example is (Lev. 5:21): "or oppressed (עָשַׁק) his neighbor." Now if you ask if the reason that the highwaymen and [the people of] the other lands in whose midst they passed did not harm them was that they did not notice them, but if they had noticed them, they would have oppressed them, therefore, it says: "... and He reproved kings on their account," i.e., they did oppress them, as Pharaoh [did] to Abraham and Abimelech to Isaac, and Laban and Shechem to Jacob, and the Holy One, blessed be He, said to them...

Verse 22

Do not touch My anointed ones, and do not harm My prophets Concerning Abraham it says (Gen. 12:17): "And the Lord plagued Pharaoh," and it is written (ibid. 20:3): "And the Lord came to Abimelech in a dream at night and said to him: You shall die, etc." Concerning Jacob it says: (ibid. 31: 24): "And God came to Laban the Aramean in a dream at night, and said to him: Beware, etc." And further, concerning Jacob, when they came to kill him because they killed Shechem and Hamor, it is writ ten: (ibid. 35:5): "Then they journeyed on, and the terror of God was, etc." The Book of Psalms is more explicit, for the psalm does not terminate here, as it is written there (105:16): "He called a famine upon the land," in order to exile them to Egypt.

Verse 23

Verse 24

Tell the salvation that He wrought for us when the Ark was exiled to the land of the Philistines.
among all peoples His wonders that He wrought with the Ark.

Verse 25

Verse 26

For all the gods of the peoples are idols vanity, the handiwork of man; and a similar example is in the prophecy of Habakkuk (2:18): "What did a graven image avail that its maker has graven it... etc." until "to make dumb idols?" but the Lord made the heavens Regarding the idols it is written: "to make," but the Holy One, blessed be he, is the Maker of the heavens and the earth and all their host.

Verse 27

There is beauty and majesty before Him; might and joy in His place But the idols are lying like dead; wherever they are placed they lie, because our God is the true God.

Verse 28

Ascribe to the Lord, [you] families of peoples And what should they ascribe to Him? And he explains: glory and might.

Verse 29

Ascribe to the Lord the glory of His name His name is אֲדֹנָי, and He is the Lord (אָדוֹן) of all. That is the meaning of "Ascribe to the Lord the glory of His name," because like His name, so is His praise.
bow down to the Lord in the beauty of holiness for so we said, "There is beauty and majesty before Him."

Verse 30

Quake before Him, all the earth; also the inhabited world will be established so that it will not falter When a flesh and blood king sees that [the people] are worried and frightened of him, he casts more fear upon them, and they become more worried about him, lest he destroy all their homes, but the attribute of the Holy One, blessed be He, is that He does not do so. When the [inhabitants of] the world fear Him, then the world is established so that it does not falter. He wreaks vengeance upon robbers, and honest people remain in existence, and the earth remains in existence and does not falter. Therefore, "quake before Him, all the earth," but do not worry because the Holy One, blessed be He, will come only to rectify the world. But when the creatures do not fear Him and they sin, then He will turn them over and destroy them.

Verse 31

The heavens will rejoice and the earth will exult, and they will say among the nations, "The Lord has reigned" When a flesh and blood [monarch] reigns, all are sad, because they do not know whether he will judge harshly, but when the Holy One, blessed be He, will reign, the heavens and earth will rejoice, and all the upright will say, "Now the Lord has reigned," for He has restored the Ark to us.

Verse 32

The sea and the fullness thereof will roar all the creatures in the sea. A similar example is (Isa. 44:23): "Sing, ye heavens, for the Lord has done this," because He restored the Ark to us and sent destructive angels to execute justice upon the Philistines.

Verse 33

Verse 34

Give thanks to the Lord for He is good, for His loving-kindness exists forever This verse (34) is not a conclusion of the Psalm (96) but [a continuation] of Psalm (105): "Give thanks to the Lord, call out in His Name." The verse (35): "And say, save us, etc." is from the Psalm (106). And this Psalm (106) commences with this verse (in Chron.). Now is it appropriate here, "And say, etc. and save us from the nations," for when were they exiled in David's time, that he should say, "and save us from among the nations"? And this is the arrangement in Psalms. Psalm (105) commences: "Give thanks to the Lord, call out in His name," and it concludes only with "Blessed be the Lord God of Israel, etc." until "Amen! Hallelujah," for it is all one topic, but because it is a long psalm, it was divided, and it commences, "Give thanks to the Lord for He is good." Similarly, Job, when he had to lengthen his reply, he shortened it and divided it in two, and it says, (Job 29:1): "And Job again took up his parable," for in song, because of his ecstasies of joy, he could not speak at length; so he divided it in two. And so, in the matter of lamentation, because of his intense pain he could not speak at length,

and he divided it in two, because both song and lamentation are uttered similarly. When Hannah came to pray in the forecourt, Eli thought her to be a drunken woman, because he thought that she acted in that manner because of wine, but she said, (I Sam. 1:15f.): "... and neither new wine nor old wine have I drunk, etc., for out of the abundance of my complaint and my vexation...." From here we learn that drunken people and those suffering from pain behave in the same manner.

Verse 35

And say, "Save us At the end of the Psalm (106:42), which speaks about captivity: "And their foes oppressed them, and they were humbled under their hand," it is written thereafter, (ibid. verse 46): "And He caused them to be pitied by their captors." Now, it is appropriate to say, "Save us, O Lord our God, and gather us from the nations," as You have done to them. In Psalms, it does not say, "And say, save us" but only, "Save us," because that is the appropriate wording. For the following reason, David recited these two psalms when he brought the Ark: It is explained in Genesis Rabbah (54:4): "since the cows, when they sang, recited these two psalms." Rabbi Samuel the son of Nahmani said: (I Sam. 6:12): 'And the cows sang.' What song did they sing? 'Give thanks to the Lord, call out in His name.' Rabbi Eleazar says: 'Sing to the Lord, all the earth, etc.'" Therefore, David instituted them to recite them before the Ark, one psalm in the morning and one psalm in the evening. Quoted from Rabbi Eleazar the son of Meshullam of blessed memory.

Verse 36

Verse 37

to serve before the Ark continually with song.
as every day's work required evening and morning.

Verse 38

And Obed-Edom and his brethren [they] were left with Asaph to sing.
and Obed-Edom the son of Jeduthun and Hosah [they] were left as gate sentries for the Ark.

Verse 39

And Zadok the priest was the head, and his brethren, the priests with him, David stationed before the Tabernacle of the Lord, which was in Gibeon, and he did not leave any priest with the Ark, because they did not have to perform the sacrificial service

Verse 40

Verse 41

and the rest of the chosen ones Heb. הַבְּרוּרִים, the chosen ones.
who were designated with names great men called by name to sing before the altar at the time of the offering of the sacrifices.

Verse 42

were [appointed] over the gate like “for gate sentries”; and in the fortieth year of the kingdom of the house of David, they made them the heads of the singers, as it is written (below 25:3): “Of Jeduthun: the sons of Jeduthun, etc., six alongside, etc., who prophesied by the thanksgiving and praise to the Lord.”

Chapter 17

Verse 1

Now it came to pass when David sat In Samuel (II 7:1) it is written: “...and the Lord had given him rest from around him, etc.” [The next verse says] “but the Ark of God dwells within the curtains,” as is written above (ibid. 6:17): “...inside the tent that David had pitched for it.” David said, “The Holy One, blessed be He, has fulfilled through me, (Deut. 12:10): ‘and He gives you rest from all your enemies round about,’ and I too am obligated to do what is written in close proximity (ibid. verse 11): ‘...then the place that the Lord your God will choose to let his name rest there,’ i.e., I shall build him a tabernacle,”

Verse 2

Verse 3

And it came to pass on that same night, etc. It is explained in the Midrash (Midrash Sam. 26: 1): “The Holy One, blessed be He, said to Nathan: This man to whom I am sending you is a vower. Go forth and tell him before he swears to build it: You shall not build Me the house for My dwelling.” Another explanation: The man to whom I am sending you is zealous. Go, tell him before he hires workers.

Verse 4

Verse 5

but I have [gone] from tent to tent and from tabernacle i.e., and I have walked from tent to tent and from tabernacle to tabernacle: from Gilgal to Shiloh, and from Shiloh to Nob, and from Nob to Gibeon, and although I was wandering from tent to tent and from tabernacle to tabernacle...

Verse 6

Wherever I walked among all Israel, I spoke a word, etc. I did not do this, and neither did they spontaneously think of building a house for Me, as it has entered your mind.

Verse 7

So said the Lord of Hosts For that which entered your mind I shall repay you.
from the sheepcote the dwelling of the shepherds and the sheepfolds.

Verse 8

and I have made you a name like the name of the great ones like the name of the great kings, for above it is written (14:17): "... and David's fame went forth throughout all the lands."

Verse 9

And I shall appoint a place for My people Israel, and they will dwell in their own place, etc. not as it was in the days of Saul, when Saul was slain and Israel fled, and the Philistines settled in their place.
and the wicked people will no longer afflict them - Heb. יְבַלְּתוּ like יְעַנּוּהוּ (II Sam. 7:10).

Verse 10

And even from the days that I commanded judges over My people Israel they did not have rest like you, for I vanquished all your enemies before you. Moreover I tell you what your reward will be, because you wished to build Me a house.
that the Lord will build you a house You thought to build Me a house in My name; your reward will be with the same measure; the Holy One, blessed be He, brings you the tidings that the Lord will give you a son who will reign after you and who will sit on the throne of Israel in your stead, and everything that endures for a person after him is called a house, as it says (v. 11): "... and I shall raise up your seed after you."

Verse 11

And it will come to pass when your days are finished to go with your forefathers That is to say, do not fear that I will hasten the matter, but when your days are finished, then it will come about, and I shall raise up your seed after you. and I shall establish his kingdom And so he says of Solomon, (I Kings 2:12): "... and his kingdom was firmly established."

Verse 12

Verse 13

I shall be to him as a father, and he will be to Me as a son And in Samuel (II 7:14), it is written: "... so that when he goes astray, I will chasten him with the rod of men." The meaning is that if he sins against Me, I will chasten him immediately, as a man who chastens his son with a rod of men, insofar that He raised up against him as adversaries Rezon and Hadad, and on that verse, it is appropriate to say, "... and I shall not remove My loving kindness from him as I removed it from [Saul] who was before you," and when he sinned before Me, I removed the kingdom from him and from his seed. In Samuel (ibid. 15) it is written: "from Saul." The reason it is not written here: "so that when he goes astray, etc." is because of David's honor, for he does not wish to speak of this in this Book, because it is denigrating to the house of David.

Verse 14

Verse 15

Verse 16

that You have brought me thus far From the sheepcote you brought me to the kingdom.

Verse 17

As though this was yet too small a thing in Your eyes that You gave me the kingdom.
from afar that You have established my kingdom until future times, for You said, "And I shall station him in My house and in My kingdom forever."
and You have regarded me in the manner of a man of high degree that You have equated me and placed me in the rows of the great; i.e., I was small, but You placed me in the row of the princes of Your people, for You said to me, "... and I have made for you a [great] name like the name of the great ones."
in the manner - Heb. כְּתוֹר. The meaning is a row, and an example is in Kilaim (2:7): "the point of a row (ראשׁ תּוֹר) of vegetables."

Verse 18

What more need David [seek] You The meaning is: What need is there more for David to seek you?
to have glory as Your servant in order to do me honor, that I am Your servant, and You know by Yourself. In Samuel (II 7:20) it is written: "And what more can David say to You? For You know Your servant, O Lord."

Verse 19

O Lord, for the sake of Your servant This is connected to the preceding verse, as follows: And You did so much to let me know of all this greatness that You let me know, and all was from the desire of Your heart. Therefore...

Verse 20

O Lord, there is none like You Perhaps you will say that there is none as great as He, but there is one slightly smaller than He. Therefore. it says: "... and there is no god besides You."
there is none like You, and there is no god besides You even among the nations.
according to all that we have heard with our ears all our days.

Verse 21

And who is like Your people Israel, one nation And how are they singled out from all the nations? In this manner... whom God went by Himself. to redeem for Himself a people as a people, as it is written (Exod. 11:4): "I shall step forth in the midst of Egypt." In this, we were singled out, that He did not do this to any nation in the world.
to drive nations from before Your people, whom You redeemed from Egypt And since You are One in Your world, and Your people are singled out from all nations; therefore, it is fitting for You to give them a proper and great king.

Verse 22

Verse 23

Verse 24

And may Your name be confirmed and magnified forever, saying that they should say, “The Lord of Hosts, etc.,” and also His word endures.
and the house of David Your servant shall be established before You that You spoke, (v. 14): “... and his throne shall be established forever.”

Verse 25

For You, my God, have revealed It is surely fitting for You to cause Your words to be realized, for You Yourself revealed to [my] ear to build me a house, as it is written: (v. 10): “and I told you and the Lord will build you a house.”
therefore, Your servant has found [occasion] to pray before You i.e., If You Yourself had not promised me to bring upon my seed these favors, it would not enter my mind to make supplication, for who am I that You have brought even this far, but since You said for Your sake to bring me all these favors, I therefore pray that You cause Your words to be realized.

Verse 26

Verse 27

for You, O Lord, have blessed You have blessed me.
and [he shall be] blessed forever That is to say, Your servant shall be blessed forever.

Chapter 18

Verse 1

And it came to pass afterwards that David smote After David stated [his intention] to build a house, and the Holy One, blessed be He, said to him, “You shall not build,” David said, “Since it is not incumbent upon me to build the house, only upon my son, I shall now prepare and arrange everything for him for [the time] when my son comes to build the House so that he has everything prepared.” And now he [the Chronicler] leaves everything and relates how he [David] prepared the building, how he fought with his enemies and designated their spoils for the construction of the House. And so is the manner of the verse, and an example is found regarding Elijah and Elisha, i.e., after he [Elisha] said, (II Ki. 2:9): “Please let there be a double portion of your spirit to me,” he [the author] leaves the entire story of the kings and proceeds to relate some of the wonders of Elisha, how they were a double portion, until he completed them all.

Verse 2

Verse 3

And David smote Hadadezer, king of Zobah, in Hamath The war took place in Hamath, and in Hamath David smote them.
in Hamath - Heb. חֲמָתָה, like לְחֲמָת, to Hamath.
to establish his power Its meaning is: when he went to establish his power, to restore his boundary and to establish it by the Euphrates River, for he was restoring to the boundary (sic) of the Euphrates River. An example is (Sam. II 18:18): "And Absalom took and established for himself in his lifetime, etc., and he called it Yad Absalom," meaning the power of the boundary of Absalom. Another explanation of, "and he called it Yad Absalom": Absalom engraved the form of the length of his hand in the middle of the monument, as it is written in that verse, that he said that this engraving was engraved after the shape of Absalom's hand. (I heard this from Isaac the son of Rabbi Samuel in Narbonne.)

Verse 4

and David hamstrung because it is written (Deut. 17:16) "Only he must not get himself many horses," (Josh. 11:6): "... you shall cripple their horses."
and left over of them a hundred chariots He must not get himself many horses, but enough for his chariots is permissible.

Verse 5

And Aram of Damascus came - Heb. דַּרְמֶשֶׂק, and in II Samuel (8:6), it is written: דַּמֶּשֶׂק. It is customary for Scripture to speak in this manner, like from שַׁבָּט: שַׁרְבִּיט, for (cf. I Kings 12:14): "I shall flog you with whips בַּשּׁוֹטִים (Sic)," is translated שַׁרְבִּיטִים. (Rabbi Isaac said this also.)

Verse 6

And David placed in Aram of Damascus The meaning is [that he stationed] governors, and in II Samuel (8:6), it is stated explicitly: "And David placed governors in Aram of Damascus."

Verse 7

the golden quivers - Heb. שִׁלְטֵי, cuyvres, cuevres in Old French, quivers, and a like word is found in Jeremiah (51:11): "Polish the arrows, fill the quivers הַשְּׁלָטִים".

Verse 8

huge quantities of copper, from which... made, etc. This is what I stated (verse 17:1); since David stated [his intention] to build the House, and the Holy One, blessed be He, said to him, (17:4): "You shall not build... the House," but your son, he proceeds to tell how he prepared for him to erect the edifice.

Verse 9

Verse 10

for... had been Tou's opponent in war He was his antagonist, and this is proven above (v. 3): "And David smote Hadarezer" (note Rashi's reading). Now what connection do they have to Hamath to wage war there? But [the matter is that] Hadarezer, the king of Zobah, went to wage war against

Tou the king of Hamath in Hamath, during which David came upon him and smote him. and all vessels of gold, of silver, and of copper he brought to David; and so it appears in II Samuel (8: 10): "... and in his possession were vessels of silver, and vessels of gold, and vessels of copper."

Verse 11

Verse 12

Verse 13

And he placed governors - Heb. נְצִיבִים, governors, because he did not wish to set up a king to reign over them.

Verse 14

justice and charity He retired from waging any more wars and from going forth and coming in battle, and he sat constantly and judged Israel fairly.

Verse 15

Now Joab, etc. was over the host Since he retired from going with the army, he placed Joab over the host to wage all his battles. All this refers back to "... and he administered justice and charity." The interruption with "Now Joab, etc. was over the host," was necessary for the following reason, lest you say that since "... and David was administering justice," [the result was that] the Israelites were no longer waging war, therefore, it says "Now Joab was over the host."
recorder - Heb. הַמַּזְכִּיר, lit., the reminder. This refers back to the beginning (verse 14), that he would remind [him of] which case came before the king first, and a similar instance is (Esther 6:1): "... to bring... the records (הַזִּכְרוֹנוֹת), the chronicles."

Verse 16

and Shavsha was scribe Ahilud was the recorder, and Shavsha would write alongside him.

Verse 17

over the Cherethites and the Pelethites The meaning is that they were nations, as it is written, (Zeph. 2:5): "Woe to... the nation of Cherethites," and from their nations were mighty warriors with David, and Benaiah was over them. Another instance of this (II Sam. 15:18): "... and all his servants passed beside him, and all the Cherethites and all the Pelethites and all the Gittites."
and the sons of David were first at the king's hand The meaning is that David's sons were always first beside the king to perform all his necessities.

Chapter 19

Verse 1

Verse 2

because his father showed me kindness when David took his father, his mother, his brothers, and his father's household and settled them in the region of the king of Moab, as it is written (I Sam. 22: 3): "And David went from there to Mizpeh Moab, and he said to the king of Moab: Let my father and mother come out now, etc." And the children of Moab came and slew them all except Elihu, David's brother, who fled to the land of the children of Ammon. Nahash, the king of the children of Ammon, accepted him, for they [David's brothers] were no longer mentioned, except Elihu, as it is written in the grouping of the princes (below 27:18): "Of Judah: Elihu of the brothers of David." That is the meaning of "for his father showed me kindness." And it was on the basis of that hatred that David smote Moab and abused them more than his other enemies, as it is written (II Sam. 8:2): "And David smote Moab, etc."

Verse 3

Do you think that David honors your father Is it not written in their Torah (Deut. 23:7): "You shall not seek their peace or their prosperity?" Do you think that he is forsaking the commandment of his God and is coming to greet you, and that he sent comforters in honor of your father? Is it not in order to investigate, etc.?

Verse 4

their garments - Heb. מַדְוֵיהֶם, like (Lev. 6:3): "The priest shall put on his linen garment (מִדּוֹ)."
in half up to their groin - Heb. הַמִּפְשָׂעָה, up to their private parts, both front and back, and in Samuel (II 10:4): "שׁוֹתֵיהֶם, their private parts," like (Isa. 20:4): "... with their private parts (שֵׂת) bared, the shame of Egypt."

Verse 5

Verse 6

from Aram Naharaim and from Aram-Maacah There were many Arameans, and that is the meaning of Aram-Maacah - the Arameans dwelling in Maacah. Some Arameans dwelt by the Euphrates River, and [likewise] Aram-Zobah; but Aram, without a surname, is the main part of the nation. Similarly, the Ammonites dwelling in Ammon are called Ammonites, but the main part of the nation was in other places, and so, the children of Esau in the land of Seir, but the main part [of the nation] dwelt in Edom.

Verse 7

Verse 8

Verse 9

were by themselves in the field They divided their armies into two battle arrays: the children of Ammon were in one array at the entrance of the city against all Israel, and the kings who were with them in the second array were by themselves in the field behind Israel.

Verse 10

Verse 11

into the hands of Abshai To Abishai, who is called Abshai throughout the entire Book of Chronicles, both in the written text and in the reading, except for these two cases, which are exceptions to the rule according to the Masorah. The reason that he is called Abshai in this entire Book is because it was written in David's honor, and it is not honor to call his nephew Abishai, meaning: "I, too, am as esteemed as David because my [grand]father was Jesse [Yishai]" Therefore, in this entire Book, he is called Abshai, and in the entire Book of Samuel he is called Abishai, except once, where he is called Abshai: (II Sam. 10:10): "And the rest of the people he gave over to Abshai his brother." This is according to the Masorah, because Jesse was the father of his mother, Zeruiah, who was his mother.

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

and Shophach the general And in Samuel (ad loc.) it is written: "and Shobach the general." Our Rabbis explained in Sotah (42b): "Shobach, because he was as tall as a dovecote (דְּוִבָּא). Shophach, because he would shed (דְּוִפָּא) blood like water."

Chapter 20

Verse 1

Now it came to pass at the time of the return of the year when there are grasses in the field to feed the horses.

Verse 2

and in it was a precious stone in the crown.

and it was set on David’s head Some explain that it was literally on David’s head. It is, however, amazing how his head could endure it. Our Sages, however, explain that there was a magnet in it (A.Z. ad loc.). I heard in Narbonne that it is the prevalent custom in the land of Ishmael to suspend the king’s crown over his head, and he sits opposite it below on a throne, and that which is written: “... and it was on David’s head,” means that it appeared as though it were on his head.

Verse 3

Verse 4

Now it came to pass after this that a war arose in Gezer That which is missing here is written in Samuel (II 21:15): “And the Philistines waged war again with Israel, and David went down with his servants and they fought against the Philistines.” And this too was not written here because of David’s honor, for it is written there: “... and David became faint,” and it is written: (ibid. 16): “And Ishbi, who was one of the sons of Raphah, was in Nob, etc., and he was girded with new armor, and he thought to smite David,” and had it not been for the aid of Abishai the son of Zeruiah, he would have fallen into the hands of Ishbi in Nob and because of that disgrace, [the Chronicler] did not mention these things here.
then Sibbecai the Hushathite smote Sippai of the sons of Rapha But in Samuel (II 21:18), it is written: “Saph, who was one of the sons of Rashah,” who was the brother of Goliath the Philistine and Ishbi in Nob.

Verse 5

And Elhanan the son of Jair smote He was one of David’s mighty men. Lahmi, the brother of Goliath the Gittite, and the staff of his spear was as [thick as] a weavers’ beam like the round stick about which they wrap the cloth while weaving. Jonathan translated that verse in Samuel: And David the son of Jesse, the weaver of the dividing curtain of the Temple, slew. He interprets Jair (יָעִיר) as being similar to the Lebanon forest (יַעַר). He was paid in kind: Let David, whose mother wove the dividing curtain for the Temple with a weavers’ beam, slay Goliath, whose spear staff was as thick as a weavers’ beam. Now why does Scripture call him Elhanan? Because God favored him (חָנַן ה'). I believe that Goliath the Gittite is not identical with Goliath the Philistine. One reason is that there [I Sam. 17:23] he called him Goliath the Philistine. Another reason is that above it is written: “... then Sibbecai the Hushathite smote Sippai of the sons of Rapha,” and also below it is written: “and he too was born to Raphah.” Since he does not mention that Goliath the Gittite was a son of Rapha, it proves that he [Goliath the Gittite] was not her son

Verse 6

and there was a man of great stature. This is similar to (Num. 13:32): “big in stature,” and since he was so tall that he had to be measured, he calls him a man of measure.
and his fingers were six and six Twelve on his hands and twelve on his feet, and in Samuel (II 21:20) it says: “twenty-four in number,” i.e., one beside the other, so that one can count them, and this also was his strength, for he was able to grasp the sword with the great strength of his hand. And in Tractate Bechoroth (45b) it is explained why it is written: “six and six, totaling twenty-four.” It is necessary, because if

it were written, “six and six,” we would say six on one hand and six on one foot. Therefore, it says, “twenty- four.” And if it would say, “twenty-four,” I would say seven on one and five on the other. Therefore, it says, “six and six, totaling twenty-four.”

Chapter 21

Verse 1

Now Satan arose upon Israel Although this chapter is not complimentary to David, it was written here because it says at the end of the chapter that he built an altar and the Lord answered him from heaven. This is complimentary to David.

Verse 2

Verse 3

Verse 4

Verse 5

the number of the census lit., the number of the number. A similar expression is (Num. 14:29): “... and all your numbered ones at all your numberings.”
and all Israel were a thousand thousand and a hundred thousand, etc. and Judah was four hundred seventy thousand But in Samuel (II 24:9) it is written: “eight hundred thousand, etc., and the men of Judah were five hundred thousand men,” which apparently means that there were not so many of Israel as are stated here. The truth is that because the anger of the Holy One, blessed be He, was upon David, Scripture did not write there the number of all of those whom he had counted. Neither did Joab count all the tribes, as it is written (verse 6): “... because the word of the king was repugnant to Joab.” But here, because of David’s honor, he does mention the number and the reckoning that he counted, because it is his honor that such a massive army was in his tribe. And the following is proof to what I explained: that even that small part of Israel that he counted, he did not write their entire number in Samuel, but here, [the Chronicler] did write the entire number that he counted, because it is written here: “and all Israel were,” whereas in Samuel it is not written: “all.” And it is explicitly proven here before us, as it is written: (below 27:24): “Joab the son of Zeruiah began to count but did not finish, and with this there was anger upon Israel, and the number did not reach the number of the chronicles of King David.”

Verse 6

But Levi and Benjamin he did not count among them, etc. Joab knew that it would be considered a sin for the people, leading to a plague; Joab therefore said, “I can save these tribes from the census. Concerning Levi, if David says: ‘Why did you not count Levi?’ I shall answer him that they were not counted among the Children of Israel (Num. 2:33). And

this is what I shall say about Benjamin: ‘Weren’t they stricken in the episode of the concubine in Gibeah? If they are afflicted now, what will be left of them?’”

Verse 7

Verse 8

and now, please put aside the iniquity of Your servant - Heb. עֲוֹוֹן. This עֲוֹוֹן is written with the plene spelling, with two “vavim,” i.e., please put aside the full iniquity that I committed. This word is written with the plene spelling in four places in Scripture, and this is one of them. The second is in Psalms (51:7): “Behold with iniquity (בְּעָוֹוֹן) I was formed,” as it is explained in Leviticus Rabbah (14:5), in the section entitled: (Lev. 12:2): “If a woman conceives seed: Even if one be the most pious of the pious, it is impossible that he should have no streak of unintentional iniquity, because he intended only for his own pleasure.” The third is (Prov. 5:22): “His iniquities (עֲוֹוֹנוֹתָיו) shall trap the wicked man,” meaning his many iniquities. The fourth is in II Kings (7:9): “... we will incur guilt (עָוֹוֹן). Now let us go and come and relate this in the king’s palace.” They said, “If we do not go and tell this in the king’s palace, it will be a grave iniquity, because enemies will come upon them.”

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

I am greatly oppressed You tell me, “Choose the mildest of them. It is hard for me, and I am greatly oppressed about it.” This can be compared to a [sick] person, to whom people said, “Behold you are going to die. Now in which grave do you wish to be buried? Beside your father or beside your mother?” Woe to the ears that hear such a thing!
let me fall now into the hand of the Lord with the pestilence, in which all are equal, both rich and poor.
for His mercies are great Perhaps He will have compassion, but our enemies will not have compassion on us.

Verse 14

Verse 15

Verse 16

extended over Jerusalem In Joshua (5:13), it says: "... and behold, a man was standing opposite him with his sword drawn in his hand, etc. 'Are you for us or for our adversaries?" Joshua was standing with his back opposite his adversaries, and the angel came opposite him; therefore, he wondered and asked him, "Are you for us or for our enemies?" [Have you come] to help us since you are standing opposite me, or to help our enemies, because you are standing also opposite them? But here, since he saw the sword of the angel, which was extended over Jerusalem, he knew by himself that he had come to strike Israel.

Verse 17

but these sheep, what have they done for they are like sheep brought to the slaughter, who cannot be saved from slaughter because they are destined for it.

Verse 18

Verse 19

Verse 20

hid from the angel, to fulfill the verse (Isa. 26:20): "Go, My people, come into your chambers and close your door about you; hide for but a moment, until the wrath passes." And Scripture also says (Exod. 12:22): "... as for you, none of you shall go out of his house until morning." and Ornan was threshing wheat since Scripture states further (verse 23): "and the wheat for a meal offering," lest you wonder how wheat was there.

Verse 21

Verse 22

Verse 23

and the threshing tools for [fire] wood [These are] boards with which they thresh the grain, as we learned in Avodah Zarah (24b): "A goat with hooks," [which is the] name of a threshing-sledge, similar to (Isa. 41:15): "a new grooved threshing sledge (מוֹרָג חָרוּץ)."

Verse 24

Verse 25

shekels of gold, weighing six hundred but at the end of Samuel (II 24:24), it is written: "for fifty shekels of silver." How is this

possible? He took fifty shekels from each tribe, totaling six hundred shekels, so that all Israel should have a share in the altar.

Verse 26

Verse 27

And the Lord commanded the angel to return his sword, and the sword was returned to its sheath. Similar to this is (Jonah 2:11): “And the Lord said to the fish, and it spewed Jonah, etc.”

Verse 28

At that time, when David saw that the Lord had answered him This section was not written in II Samuel, but because of David’s honor, it was written here that he made an altar, and all the verses of this section are connected to one another, as if they were all one verse.

Verse 29

and the altar of the burnt offerings of Moses was still at that time in the high place, which was in Gibeon.

Verse 30

But David could not Then, when that incident occurred that the Holy One, blessed be He, commanded him to offer up a sacrifice, David could not go before it to inquire of God, i.e., before the altar that was in Gibeon. because he was frightened by the sword of the angel of the Lord and David went according to the words of the Lord and built an altar, and the Lord answered him.

Chapter 22

Verse 1

And David said, etc. from now on, anyone seeking the Lord to offer a sacrifice to Him shall go forth and sacrifice on that altar.

Verse 2

to gather the strangers who had converted, because he did not wish to make Israelites perform rigorous labor. And so we find with Solomon below (II Chron. 2:1): “And Solomon counted, etc.”; (ibid. verse 17): “And he made of them seventy thousand who bear burdens.” And it is written further (ibid. 8:7): “And all the people remaining from the Hittites, etc., who were not of Israel, etc.”; (ibid. verse 9): “And of the Children of Israel, whom Solomon did not make slaves, etc.”

Verse 3

for the nails, for the doors of the gates in German, negel, nails.
And David prepared... for the couplings the iron [implements] with which they join and reinforce the doors and the gates.

Verse 4

and the Tyrians with Huram, the king of Tyre.

Verse 5

is young and tender נַעַר, because even one [who is] forty-two years old is called נַעַר, for it is written: (Exod. 33:11): "... and his young (נַעַר) servant, Joshua the son of Nun, did not depart, etc.," for Joshua reigned after Moses only twenty-eight years, and he lived one hundred and ten years. We find (in the first year that the Israelites were in the desert) that Scripture testifies about him: "and Joshua the son of Nun, his young [servant]," and at that time he was forty-two years old. Therefore, it was necessary to write, "tender," because he [Solomon] was only twelve years old when he reigned.
magnified on high It was very tall, for Solomon raised it up to one hundred and twenty cubits, as it is written: (I Kings 6:3): "And the porch before the Temple of the House, etc."

Chapter 23

Verse 1

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Verse 24

Verse 25

Verse 26

Verse 27

the sons of the Levites were numbered from twenty years old and upwards Then David established these watches, so that when Solomon his son would come, they would be prepared for him.

Verse 28

For their station was alongside the sons of Aaron, etc. This resembles (Num. 18:2): "... and they shall join with you and minister to you." and over the purity of all sacred things so that if the House and its vessels become unclean, they will be appointed to purify it, for so we find with Hezekiah, as it is written (below II Chron. 29:16): "And the Levites accepted to take out to the Kidron Valley outside," and it is written (ibid. verse 17): "And they commenced on the first of the first month to sanctify, etc."

Verse 29

Verse 30

Verse 31

And for every offering up of burnt offerings to the Lord on Sabbaths, on New Moons The meaning is: They will be appointed over the chambers and also over the chamber of the house of the lambs, where the sacrificial animals are kept, and they will bring [them] to the priests constantly every day, according to the number that is required for each day, whether on weekdays, whether on Sabbaths, and on New Moons and festivals, when additional sacrifices are offered up with the daily offerings - all these they will bring in number according to the ordinance, and they will also assist the priests in flaying the sacrifice. And so we find with Hezekiah (II Chron. 29:34): "Only the priests were few, and they could not flay all the burnt offerings; so their brethren the Levites strengthened them, etc."

Chapter 24

Verse 1

And of the sons of Aaron The meaning is: These are the sons of Aaron, etc. according to their divisions.

Verse 2

And Nadab and Abihu died, etc., and they had no sons Since they had no sons, Eleazar and Ithamar served as priests in their stead, but if Nadab and Abihu had had children, they would have preceded Eleazar and Ithamar

in the high priesthood, for so we find with Ezra (3:9), for Jehozadak was Joshua's father, and Jehozadak and Ezra were the sons of Seraiah, as it is written: (above 5:41): "... and Seraiah begot Jehozadak." And in Ezra (7:1), it is written: "Ezra the son of Seraiah." And Jehozadak went into exile to Babylon, and when they came up from Babylon, Joshua went up and served, but Ezra did not serve because Jehozadak was the firstborn, and the son of his firstborn brother preceded him, as is written in the prophecy of Haggai (1:1): "Joshua the son of Jehozadak, the High Priest."

Verse 3

and Ahimelech was of the sons of Ithamar This is Ahimelech the son of Ebiathar, as is proven immediately following (verse 6): "And Shemaiah, etc. wrote them..." until "and Ahimelech the son of Ebiathar."

Verse 4

and thus they were divided: of the sons of Eleazar there were sixteen heads of the fathers' houses Originally, in the Tabernacle of Shiloh, there were no more than sixteen watches: eight from Eleazar and eight from Ithamar, as is delineated in Tractate Taanith (27), but when David saw that the men of Eleazar were many, he divided each watch of Eleazar into two and made them sixteen watches, but the watch of the sons of Ithamar he left as the watches had originally been, viz. of eight watches. This is proven immediately following (verse 6): "... one father's house established for Eleazar, and what was established for Ithamar remained established," i.e., as it was established [that they] be stationed as a watch in the Tabernacle, so did David station them now in the Temple."

Verse 5

And they divided them by lots, these with those to whom the lot would fall to be first or second or third or fourth, and so all of them.

Verse 6

And Shemaiah... wrote them to be a reminder for them who was first, who second, and so all of them.

Verse 7

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

Verse 17

Verse 18

Verse 19

These are their appointment[s] to their service Those who are written here are the heads of the watches. Their appointments were over the watches.

Chapter 25

Verse 1

Then David separated for the service to sing the songs.
the sons of Asaph, etc. Out of all the Levites he separated only the sons of Asaph, etc.
Heman, and Jeduthun, who prophesied When they would play these musical instruments, they would prophesy. A similar incident [is told] of Elisha: (II Kings 3:15): "'And now fetch me a musician.' And when the musician played, the hand of the Lord came upon him."
and the number of those men expert in their work... was: i.e., There were twenty- four watches, corresponding to the twenty-four watches [of the priests (Moharich)]: viz. the four sons of Asaph, the six of Jeduthun, and the fourteen of Heman, totaling twenty-four. Below, he sums them all up, as it is written (verse 7): "And their number with their brethren, etc."

Verse 2

Verse 3

and Mattithiah - six But you will find only five. [The answer is that] his wife was pregnant with Shimei, and he saw through the holy spirit that he too was destined to be the chief of a watch; therefore he says "six." And that is what is stated further: (verse 17): "The tenth: Shimei." This is what the liturgical poet set down (in the Kedushah of Yozer of Parashath Shekalim): "Inscribed from the womb to be counted in the watch of the Sanctuary."
beside their father Jeduthun עַל יְדֵי, similar to (Neh. 3:8): "And beside him (עַל יָדוֹ)... repaired."
who prophesied with [songs of] thanksgiving and praise For on the harp they would play songs of "Give thanks (הוֹדוּ)" and songs of "Hallelujah (הַלְלוּיָהּ)," and he would prophesy.

Verse 4

and Romamti Ezer This is one name.

Verse 5

the king's seer, in words of God to raise the horn the horn of the prophecy, for he would prophesy for the king. A similar instance of this is (I Sam. 2:10): "... and raise the horn of His anointed one."
and God gave Heman Had not God given him children, it would have been impossible for him to have fourteen sons and three daughters, with all of them fit to be chiefs of watches. A similar case is (Ruth 4:13): "... and the Lord gave her conception, and she bore a son." Had not this been a gift from the Lord, it would have been impossible for Boaz to father a son, because he was old. Similarly, (Deut. 34:1): "and the Lord showed him all the land." Had this vision not been from the Lord, it would have been impossible to see so far.

Verse 6

Verse 7

every expert - Heb. הַמֵּבִין. In regard to song, the expression is appropriate, for it is written: (below verse 8): "expert (מֵבִין) with pupil." [Also] (15:22): "And Chenaniah, the leader of the Levites in song; he would chastise in song because he was an expert (מֵבִין)."

Verse 8

And they cast lots, a watch against The meaning is a watch against a watch, and a similar [case] is [found] above (16:5): "... but I have walked from tent to tent and from tabernacle," which means: "and from tabernacle to tabernacle."
like the small one so the great one, scholar with pupil The meaning is that they cast lots for the watches, this one against that one, a watch against a watch, the small one was like the great one, the expert master with the pupil, all of them were equal in this, for the one on whom the first lot fell, if to the small one, he would come first to be the first one, and if last, he would be the last one, and so all of them, whether a scholar or a pupil, whether a small person or a great one. And these watches of the Levites followed the watches of the priests: the one to whom the first lot fell had the first lot, and his watch was with the watch of Jehoiarib the priest, and the one to whom the second lot fell waited, and his watch was with the watch of Jedaiah the priest.

Verse 9

And the first lot of Asaph came out to Joseph his first son.
Gedaliah the second Gedaliah was the firstborn of Jeduthun.
he and his brethren and his sons, twelve The meaning is that for every watch twelve Levites would come, for all of them equalled two hundred and eighty-eight, and if you divide them into twenty-four parts, each part will consist of twelve Levites. So it appears to me. And this is the meaning of "and his brethren and his sons": referring to Joseph and to Gedaliah. And since they are both mentioned in one verse, he wrote only once, "he and his sons and his brethren." And not every "his brethren," and "their brethren" in this context mean his actual brothers; but he calls one group brethren (in German, Bruderschaft).

Verse 10

The third: Zaccur the firstborn of Asaph.

Verse 11

The fourth to Izri the second son of Jeduthun.

Verse 12

The fifth: Nethaniah the third son of Asaph. So the lot fell from this one to that one.

Chapter 26

Verse 1

Of the divisions of the gate sentries: of the Korahites They do not rotate, but they distributed them according to the gates, and they later cast lots [to determine] who would serve at this gate and who at another gate. In this way it is explained further (verses 13-19).
of the Korahites: Meshelemiah the son of Kore of the sons of Asaph And [we find] a similarity above (9:19): "And Shallum the son of Kore, etc."

Verse 2

Verse 3

Verse 4

Verse 5

for God had blessed him as is stated above (13:14): "... and the Lord blessed the house of Obed- Edom, etc."

Verse 6

who ruled through their father’s house The meaning is that those ruling were doing so through their father, and a similarity is [found] at the end of Daniel (11:3): “and rule a great dominion (וּמָשַׁל מֶמְשָׁל רַב).”

Verse 7

Verse 8

valiant men - Heb. אִישׁ חַיִל, not with strength and not in war but like a man about whom someone says, “So-and-so is of high esteem,” and similarly, (Ruth 2:1): “... a mighty man of valor, etc., and his name was Boaz.”

Verse 9

Verse 10

Verse 11

Verse 12

watches corresponding to their brethren the chiefs of twenty-four watches.

Verse 13

And they cast lots, the small like the great, to their fathers’ houses for each gate who will receive this gate, and who will receive this gate, to the east, to the west, to the north, to the south, and so to all the gates in the forecourt.

Verse 14

Verse 15

Verse 16

Verse 17

and to the Asuppim a place named Asuppim.

Verse 18

Toward the outside Heb. לְפַרְבָּר. This is explained in Tractate Tamid (ad loc.): “Said Rava: לְפַרְבָּר means כְּלַפֵּי בָּר, toward the outside.”

Verse 19

Verse 20

And the Levites: Ahiah over the treasuries, etc. He was appointed over the money with which sacrifices were purchased for the House of God, such as the holy sacrifices (sic).

Verse 21

The sons of Ladan To Ladan the Gershonite was the chief of the fathers, Jehiel. He is Ladan mentioned above (23:7-9).

Verse 22

and Joel his brother The brother of Jehiel, as is written above (23:8): “Jehiel, and Zetham, and Joel.”
over the treasuries of the House of the Lord There were many treasuries in the forecourt, each treasury for its individual purpose, and over each one was one appointee.

Verse 23

Verse 24

And Shebuel the son of Gershom was the ruler over the treasuries Similarly, [this means] the ruler over one of the treasuries of the forecourt. Others explain [that he was literally] the ruler over the treasuries. All the Temple trustees were under him.

Verse 25

Verse 26

Verse 27

Verse 28

Verse 29

Of the Izharites: Chenaniah and his sons to the outside work to the work that was done outside the city, in the forests and in the mountains; to hew cedars and to quarry stones and to plow fields belonging to the Sanctuary.

Verse 30

Of the Hebronites: Hashabiah... to all the work of the Lord They are the officers over those who did the work of the Lord in trans-Jordan.
and to the service of the king They were also appointed over the dwellers of the king’s heritage and the king’s treasuries, and so [we find] further (v. 32): “for every matter of God and matter of the king.”

Verse 31

to his generations to the fathers in the fortieth year, etc. And also all these computations were in the fortieth year.

Chapter 27

Verse 1

in every matter of the divisions All this was from the beginning of his reign and onwards, and since the number of the Levites is stated, he proceeds to relate who the leaders of David’s division were.
the one coming and the one leaving, month by month, for all the months of the year for all the Israelites were divided into twelve parts, and each segment served the king for a month, and the king would provide them with their expenses, as it is written in the Book of Kings (I 4:7): “And Solomon had twelve officers over all Israel, who provided victuals for the king and his household.” They were ready to fight his war and to [perform] all his service in that month. All this was [instituted] at the beginning of his reign.
twenty-four thousand Although Israel was more than twelve times twenty-four thousand, David chose only the mighty warriors and the rich people, who could leave their affairs and engage in the king’s affairs; David did not take the poor people, who had to support themselves.

Verse 2

Verse 3

the chief of all the leaders of the hosts Jashabeam was [one] of the sons of Perez, and he was the chief of all the twelve leaders, and because he was [one] of the sons of Perez, David appointed him chief.

Verse 4

Umikloth was the leader His fellow division member, who assisted him, was Umikloth.

Verse 5

The leader of the third host Heb. שַׂר הַצָּבָא הַשְּׁלִישִׁי. Because of the honor of Benaiah, he calls him the leader of the host more than the others, with the exception of Jashabeam, who was of the sons of Perez, who is likewise called (verse 3): “the chief of all the leaders of the hosts,” because of David’s honor, who was, like him, [one] of the sons of Perez.
the priest, the chief who was the chief, and some say that he was the high priest, but it is not so, because Zadok and Ebiathar were high priests.

Verse 6

the mightiest of the thirty as above (11:25): “Of the thirty, he was the most honored, etc.”

Verse 7

The fourth, etc., was Asahel, the brother of Joab, and Zebadiah his son after him for Asahel was assassinated at the beginning of his reign, for Abner assassinated him, (II Sam. 2:23) and he [David] appointed Zebadiah his son in his stead over his division.

Verse 8

the leader was Shamhuth the Zerahite - Heb. שַׁמְהוּת

Verse 9

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

Verse 15

Verse 16

And over the tribes of Israel We already stated the chiefs of David’s divisions, and now he tells who the leaders of the tribes of Israel were, the leader of each tribe.

Verse 17

Verse 18

Verse 19

Verse 20

Verse 21

Verse 22

Verse 23

Now David did not take their count from twenty years old and below The meaning is: We already stated that he counted Israel and divided them into divisions, and he also counted the Levites and appointed them upon their service; and all these that he counted he did not count any of them less than twenty years old.
like the stars of the heavens Just as man cannot count the stars of the heavens, so he cannot count them.

Verse 24

but did not finish The meaning is: And moreover, I say to you: Did not Joab commence on another occasion to count the people above twenty and not finish?
and there was wrath upon Israel because of this Because of the small segment that he counted, there was wrath upon Israel, because it entered his mind to count all Israel and to transgress the verse (Gen. 13:16): "...so that if anyone can count the dust of the earth, etc." and to transgress the verse (ibid. 15:5): "Look, please, toward heaven, etc."
and the number did not come up to The meaning is: Although I say, "commenced to count but did not finish," he counted only a small segment, for the number of the counted ones in the Book of Samuel did not come up to the number in Chronicles, (21:5) for that number that he counted he did not write in Samuel, but a little of the number, and here, because of David's honor, even if the number were more, he would have stated it, because it implies that not for nought was there wrath on Israel because he already counted many of Israel, and moreover, because of his honor, that they were all his servants, like one man.

Verse 25

And over the treasuries of the king the treasuries of silver and gold. All this he proceeds to relate for David's greatness, and even the one who was appointed over his she-donkeys.
and over the storehouses in the field and over what grew in the field: grains, wine, and oil, and all kinds of foods and drinks.
in the cities to supply the cities and to supply the cities of the king and his towers.

Verse 26

And over those who do the work of the field for the work of the soil to plow the soil.
Ezri the son of Chelub was appointed to command to plow the soil, and he would give them the cattle and all the implements of the plow.

Verse 27

And over the vineyards to hoe and prune the vineyards.
and over what was in the vineyards i.e., the storehouses of the wine.

Verse 28

And over the olive trees to plant them and gather the olives.

Verse 29

And over the cattle that pasture in the Sharon was Shirtai the Sharonite who was knowledgeable in matters concerning them.

Verse 30

the Ishmaelite who knew the character of the occupation of camels.

Verse 31

And over the flocks was Jaziz the Hagarite Since the Hagarites were tent dwellers in the field, he appointed him over his flocks.

Verse 32

And Jehiel the son of Hachmoni was with the king's sons He was their nurturer and their nurse, who taught them culture.

Verse 33

And Hushai the Archite - Heb. קֻרְנִית עֲפֶר (Jos. 15:15, Jud. 1:11) is translated by the Targum as קַרְיָתָא דְאַרְכָי. In Midrash Rabbah we find that when David sinned with Bathsheba, he asked Hushai the Archite whether, if he would repent, the Holy One, blessed be He, would accept his repentance to grant him an extension for his sin, and he said, "Yes." the king's companion His best man (Jud. 14: 20): "to his companion (לְמֵרֵעֵהוּ), who had accompanied (רֵעָה) him," written regarding Samson; it is translated by the Targum : שׁוּשְׁבִינֵיהּ his best man.

Verse 34

And after Ahithophel After he died, David took for himself Jehoiada and Ebiathar in his place.

Chapter 28

Verse 1

And David assembled all the leaders of Israel These are the leaders, the leaders of the tribes, as it is written (above 27:16): "And over the tribes of Israel, the leader of the Reubenites was..."
and the leaders of the divisions These are the twelve divisions of the king, as above (27:1): "And the Children of Israel to their number, etc."
and the leaders of the thousands as above.
and the leaders of the hundreds their officers.
and the officers over all the property and the livestock of the king those whom he mentions above (27:25-31): "And over the treasuries of the king... and over the vineyards... and over the olive trees... and the

livestock”; and the officers who were in charge of the cattle, and of the camels, and of the flocks, for every species of domestic animal is called מִקְנֶה, as it is written (Ecc. 2:7): “I also had much livestock (מִקְנֶה) consisting of cattle and flocks.”

Verse 2

Verse 3

Verse 4

Verse 5

Verse 6

Verse 7

Verse 8

all Israel the stranger like the native.
and in the ears of our God Before our God, similar to (Deut. 29:9): “You are standing today, all of you, before the Lord your God.” Also, (II Kings 23:3): “And the king stood on his place, etc. before the Lord.”
observe and seek all the commandments of the Lord your God He said this to all Israel together, but to Solomon he said it before all Israel [as in the following verse].

Verse 9

and worship Him with a whole heart Heb. בְּלֵב שָׁלֵם. It is not stated בְּלֵבָב שָׁלֵם, which would mean two hearts, but בְּלֵב שָׁלֵם, that you shall have but one heart for our Father Who is in heaven. And so did the liturgical poet set down (in the Kedushah of Musaph of the first day of Rosh Hashanah): “You have two hearts like one for the One.” Similar to this, [we find in] (I Kings 8:61): “Let your heart [therefore] be whole (שָׁלֵם) with the Lord our God.” It is not written שְׁלֵמִים but שָׁלֵם: your two hearts will be one whole heart. And so it is explained (Gen. 18:5): “... and refresh your heart (לִבְּכֶם), afterwards you may pass on.” This teaches us that the angels have only one heart, and also in the future it will be so, as it is written: (Ps. 48:14): “Give heed (לִבְּכֶם lit., your heart) to its walls.”
for the Lord seeks all hearts Here it is appropriate to say לְבָבוֹת ; the Lord seeks all hearts, whether good or bad.
and He understands the thoughts of every creation In Genesis Rabbah (9:3), we learned: “Before a creature is created, the Holy One, blessed be He, understands what the person is destined to think.”
if you seek Him, He will be found to you Therefore, I say, (v. 8): “and seek all the commandments of the Lord.”

He will abandon you forever Heb. יַזְנֵךָּ. It is not written here: He will forsake you (יַעַזְבֶךָּ), but He will abandon you (יַזְנֵךָּ), which is [a] harsher [term] like (Isa. 19: 6): "And they will abandon (הֶאֱזִנּוּ) the rivers"; (Lam 2:7): "The Lord abandoned (זָנַח) His altar."

Verse 10

for the Lord has chosen you to build a house for the Sanctuary not to build it for Him to dwell therein, for the heavens and the heavens of the heavens cannot contain Him, but for the Sanctuary, for the requirement of the Ark, which is called מִקְדָּשׁ, as it is written (Num. 10:21): "And the Kehathites, the bearers of the מִקְדָּשׁ traveled," and that is the Ark. He did not choose you because you are more praiseworthy than other men, but for His sake and for the sake of His mercies; therefore be strong and do it.

Verse 11

the pattern of the porch Its length, its width, and its height as is written in I Kings (6:3): "And the porch before the Temple of the House, etc."
and its treasuries the place where the treasuries of the hallowed objects were deposited.

Verse 12

that he had by the spirit As Samuel the Seer showed him, as it is written (above 9:22): "... whom David and Samuel established permanently." Our Rabbis said (Zeb. 54b) (I Sam. 19:22): "... and he asked and said, 'Where are Samuel and David?' And one said, 'Behold at Naioth in Ramah.'" They were engaged in the building of the world. That refers to the Temple. And he taught him at that time what a faithful student cannot learn in many years. (Mid. Sam. 22:4)
round about, of the treasuries of the House of God and of the treasuries of the hallowed things but he does not explain which of the hallowed things that David and the chiefs of the fathers' houses hallowed [he is referring to]; and at that time they were appointed over it until they would build the Temple, but these treasuries were always in existence as long as the Temple existed.

Verse 13

And of the divisions of the priests and the Levites for he divided them into twentyfour watches, as above; all this he gave over to him.
and of all the vessels of the service of the House of the Lord the weight of what and how much each vessel is, as is explained.

Verse 14

Of gold, in weight for gold, for all the vessels of every service and so for all silver vessels by weight.

Verse 15

and their lamps of gold the weight of each lamp.
of the weight of each candelabrum for he made ten candelabra.
in the service of every candelabrum and the weight of the service vessels of the candelabrum, its tongs and its charcoal pans, and also the weight.

Verse 16

for the tables of the showbread upon which to arrange the showbread. [He instructed him] about the weight of each table, for he made ten golden tables in the Heichal and the weight of the silver for the tables in the forecourt, upon which they would flay the sacrifices, and the weight of the forks and the basins.

Verse 17

and for the basins of gold in weight Heb. כִּפּוֹרֵי כִּפּוֹרֵי. [They] are service vessels with which to wipe the blood from the vessels, and an example is in the first (sic) chapter of Baba Mezia (24a): "The man who wiped (דְּכָפַר) his hands with his neighbor's cloak," and every [expression of] כַּפָּרָה is an expression of wiping and purification.

Verse 18

refined gold - Heb. זָהָב מְזֻקָּק, like refined silver (כֶּסֶף מְזֻקָּק).
and for the pattern of the chariot They are the cherubim upon which the Shechinah "rides."
which spread out [their wings] and covered Heb. לְפֹרְשִׂים. i.e., which were spreading and covering over the Ark, as is stated (Ex. 25: 20): "The cherubim shall spread their wings, etc."

Verse 19

All was in writing The meaning is: He arranged everything in writing for him: the sum of every weight of every vessel, from Samuel the Seer.
all the works of the pattern He endowed me with the wisdom and the understanding of the pattern of the House, e.g., the pattern of the length, the width, and the height, and Samuel derived everything from the Torah with the holy spirit, as we learned (Middoth 2:1): "The Temple Mount was five hundred cubits by five hundred cubits." He expounded (Ex. 27:18): "The length of the forecourt was one hundred cubits; the free width: fifty by fifty." Fifty times fifty are twentyfive hundred cubits. It appears to me that he cut them into five strips to be five hundred by five hundred cubits. This was set down in the final liturgical poem for the Sabbath of Hanukkah, which commences: "Manasseh, etc." Samuel derived all this with the holy spirit and taught it to David.

Verse 20

Be strong and of good courage in order that your kingdom endure as the Holy One, blessed be He, has promised you, (verse 7): "... and I shall prepare his kingdom to eternity if he strengthens himself to perform My commandments, etc."

Verse 21

And behold the divisions of the priests and the Levites for all the service of, etc. That is to say: I arranged and set everything up, and I prepared for you the divisions and the laborers, and you have not to delay it but to build the House immediately.
and the leaders who are appointed over the laborers and their officers.
and all the people for all your words to perform your command.

Chapter 29

Verse 1

My son Solomon is alone, etc. And even if he were a hundred [people], he would not be able to build it, and furthermore, he is young and tender. and the work is great And if you say that the work should be lessened, that is impossible... for the palace is not for man but for the Lord God Who is great and awesome, Whom the heavens and the heavens of the heavens cannot contain, but nevertheless, do not fear to build a great house like this, because "with all my strength I prepared for the House of God (sic), the gold for the gold and the silver for the silver, etc." Therefore, you do not have so much toil.

Verse 2

onyx stones and filling stones on the model of the Tabernacle (Ex. 25:7): "Onyx stones and filling stones, etc."
carbuncle stones and embroidery, and all precious stones to put onto the golden walls and into the silver vessels.
and marble stones for the pillars, for the tables, and for the floor.

Verse 3

And moreover, since I desired the House of my God The meaning is: because of my great desire, that I desired the House of my God.
I have a treasure I amassed for myself an accumulation of gold and silver, as he explains further.

Verse 4

refined very white.
to overlay the walls of the houses and no one can overlay anything, either with silver or with gold, unless it is refined.

Verse 5

The gold for the gold and the silver for the silver and for all the work (and I gave it) into the hands of the craftsmen the artisans, and this is what I prepared for the Temple, and although I amassed all this... and whoever of you... volunteers to consecrate himself today for the Lord to bring gold, silver, or anything for the building, on the model of (Ex. 35:22): "... all moved by their hearts: they brought brooches and nose-rings."
to consecrate lit., to fill his hand; on the model of (ibid. 29:9): "... and you shall fill the hand... of Aaron and the hand of his sons," which the Targum renders: "and you shall offer up the sacrifice of Aaron."

Verse 6

And the leaders of the fathers' [houses], etc., gave willingly those about whom it is written above (27:16): "And over the tribes of Israel," and so it is written above (verse 1): "And the Children of Israel to their number: the heads of the fathers' [houses], etc."
and with the leaders of the work of the king And also the leaders of the work of the soil of the king, (verse 27): "... and over what was in the vineyards of the king, etc."

Verse 7

and ten thousand darics - quinons or quinens in Old French, drachmas.

Verse 8

gave [them] to the treasury of the House of the Lord by the hand of Jehiel the Gershonite who was the ruler over the treasuries, as above (26:22): "The sons of Jehieli: Zetham and Joel his brother, over the treasuries of the House of the Lord."

Verse 9

for... wholeheartedly With one heart they gave, with the desire of their soul, and not with two hearts, for there is a person who gives against his will and not with an eager soul or because he is ashamed of others, and that is called two hearts, but all these gave with the desire of their soul.
and King David also rejoiced a great rejoicing And lest you say that [he rejoiced] like them but no more, Scripture therefore states: "... and King David also rejoiced, etc.," more than all of them, because he was the performer of the deed. A similar case (Jud. 5:5): "The mountains melted at the presence of the Lord; this was Sinai": more than all of them, (Ex. 19:18): "... because the Lord had descended upon it in fire."

Verse 10

And David blessed the Lord before the eyes of the entire assembly that he had assembled, as is stated (above 28:1): "And David assembled," and he blessed them for their willing donations.
and David said, "Blessed are You, the God of Israel our Father For this reason he mentions Israel more than Abraham and Isaac because Jacob also vowed, as it is written (Gen. 28:20): "And Jacob made a vow."
Israel our Father Israel the Patriarch, and also in Genesis Rabbah is (70:2) it is explained in that manner. I, David, and my people, have vowed like Israel the Patriarch, and whoever makes a vow must mention Israel in his vow. And likewise (Ps. 132:2): "vowed to the mighty God of Jacob."
from everlasting to everlasting David said: Jethro was one proselyte among six hundred thousand, and he said (Ex. 18:10): "Blessed is the Lord who saved you." This was a great disgrace for all Israel, but I shall bless the Holy One, blessed be He, more than Jethro.

Verse 11

Yours, O Lord, are the greatness He gave praise to the Holy One, blessed be He, that He gave him so much strength to amass such a fortune for the building of the Temple, as it is written (above 17: 12): "He will build Me a House," and near this [is written]: "O Lord, for the sake of Your servant and according to Your own heart, You have brought about all this greatness." Now the expression of greatness can also refer to the building of the Temple, as it is written (above 22:5): "... and the House to build for the Lord, to magnify it on high."
Yours, O Lord, are the greatness Although I have amassed all this fortune for the building of the Temple, which is called greatness, You have given me all this greatness.
the might for You gave me might to wage war with Israel's enemies and to plunder their spoils before You, to build the House, as above. After he had waged war with all his enemies and defeated them, it is written (above 18:11): "Those also King David dedicated to the Lord, etc."
the glory All these praises he praised him because the Holy One, blessed be He, had given him strength to amass a fortune for the building of the Temple, which is called glory (פְּאֵר), as it is written (Isa. 60: 13): "to

glorify (לְפָאֵר) the place of My sanctuary," and also above (22:5): "for fame and for glory (וּלְתִפְאֶרֶת)."
the victory that the Holy One, blessed be He, gave him victory to plunder the spoils of the heathens for the purpose of the construction.
for all that is in the heavens is Yours. You rule over even that which is above the heavens, surely over that which is on the earth. Therefore, You can give greatness to whomever You wish.
and on the earth - Heb. וּבָאָרֶץ. This is intoned with an אֶתְנַחְתָּא a hiatus, for the verse ends here, and it refers to that which is above it, as I have explained.
Yours is the kingdom and [You are He] Who is exalted over everything as the Leader The meaning is: If a flesh and blood king gives a position or a ruling power in the kingdom to one of his servants after the prince, he is his servant wherever he is, but the kingdom does not belong to the king, and the one to whom the kingdom belongs does not have the servant, but as for the Holy One, blessed be He - the servant appointed to rule is His, and also the kingdom is His (cotre in Old French, kingdom) and therefore, it is written: "Yours is the kingdom, and You are He Who is exalted" over them, for even the superintendent of the well is appointed from heaven (Baba Bathra 91b). They explained further: "... and [You are He] Who is exalted over everything at the beginning." When we think that we have praised You with all the thanksgivings, and You have no more praise, it is still nothing, for the praised One stands at the beginning of the praises. And so when David concludes all his praises in Psalms, he commences with the final psalm (149:1): "Sing to the Lord a new song," i.e., all the praises are new, as though we had never praised Him. In this manner Rabbi Eleazar the son of Rabbi Meir the son of Rabbi Isaac of Orleans explained, and it seems to me that it is so in Hagigah Yerushalmi.

Verse 12

And wealth and honor are from before you from Your hand. "Honor" applies to wealth, as it is written (Nahum 2:10): "Plunder silver! Plunder gold! etc." And like (Gen 31:1): "... and from what belonged to our father he amassed all this wealth (הַכָּבוֹד)." That is to say that all the wealth that I have amassed is from You, for "You rule over all, and in Your hand is strength and might, etc."

Verse 13

And now, our God, we give thanks to you for what You have imparted to us of Your good.

Verse 14

Now who am I and who are my people that we should gather up strength to donate that we exerted ourselves to donate so much with this donation, and it is not ours, but all is from You, and You imparted a little to us.
and from Your hand we have given it to You - Heb. נָתַנּוּ. And what You have given us from Your hand, we have given You part. The "nun" punctuated by the "dagesh" substituted for the second "nun" לְךָ נְתַנְּנוּ.

Verse 15

For we are strangers before You and we have no share or inheritance in the land and not a possession, only to live in it. An example is (Lev. 25:23): "...for you are only strangers and inhabitants with Me."
like all our forefathers A man who has sons and estates and has sold all the estates, if his sons come to live in that estate days and years

later, they are called strangers and inhabitants, but our forefathers were guests. And so did David say: We are not so, but both we and our forefathers are all strangers and inhabitants in the world, as it is written (Ps. 89:12): “The heaven is Yours, even the earth is Yours; the inhabited earth and the fullness thereof, You founded them.”
as a shadow are our days on the earth It is explained in Midrash Koheleth (Ecc. Rabbah 1:2): “Not like the shadow of a tree and not like a flying bird, which casts a shadow for days or years or casts a shadow for one hour, but like the shadow of the wings of a bee, which has wings but has no shadow.”
and there is no hope No one has hope that he will not die.

Verse 16

that we have prepared - Heb. הֲכִינוּנוּ, after the pattern of אֲשֶׁר הֲבִיאוּנוּ.

Verse 17

And I know, my God, that You test the heart You test who has two hearts, one for good and one for evil.
and You desire equity And You desire a good and straight heart, and so I know that with the straightness of my heart, for I have straightened my heart to one heart when I willingly gave all these, and from Your people, who gave willingly. The meaning is: With mine I am familiar and I know it well, but that of others I do not know, but I saw that they donated joyously, I say...
and now, Your people, who are present here, offer willingly to You That is to say, I saw that they rejoiced in their donation, but I do not know whether it was from the willingness of their heart, as it is written: (above verse 9): “... and the people rejoiced over their donation.”
who are present The ones found here are those mentioned above (28:1): “And David assembled all the leaders of Israel, etc.,” but all the wealthy of Israel who were in all the cities were not found here. Therefore, Lord of the universe, the donation was diminished, for had all the remaining Israelites been there, then the donation would have increased.

Verse 18

keep this forever Remember for us this donation as a great deed and as a righteous act.
even the creation of the thoughts of Your people for the creation of their two hearts and their thoughts are for good, and this refers back to “for You test the heart, etc.”
and prepare their hearts to You Their two hearts are made perfect to be one heart to You, and so you shall explain...

Verse 19

And to Solomon, my son, give a perfect heart to prepare his heart to be perfect with his God, to keep His commandments, etc., and so did Solomon request (I Kings 8:57-61): “May the Lord our God be with us... Let your heart, [therefore] be perfect.”
and to build the palace that I have prepared aprestai in Old French, I have prepared. And now, because I have prepared and made everything ready, it is easy for Solomon to build, provided that Your Hand helps him.

Verse 20

And David said to the entire assembly This refers back to (above 28:1): "And David assembled all the leaders of, etc."
Now bless the Lord your God It does not say, "The God of your fathers," but "your God," which implies: but not the God of your fathers. Therefore, it says, "Now bless the Lord your God," but they said, "Our God and the God of our fathers," and therefore, [it says:] "... and the assembly blessed the Lord, the God of their fathers," out of appeasement to God and because of His holiness.

Verse 21

on the morrow of that day the day of this assembly, when David spoke all his words, for on that day they had no time, because when they left the assembly, they were busy until night buying sacrificial animals, and on the morrow, "they slaughtered sacrifices, etc."
a thousand bulls, a thousand rams, a thousand lambs, and their libations On the pattern of (Num. 7:17): "five rams, five he-goats, etc.," one quantity for them all.
and numerous sacrifices It is customary for Scripture to speak in this manner; when it speaks of two or three things, it leaves the first one until the end and explains the last one immediately, and so (Gen. 31:33): "And Laban came into Jacob's tent... and came into Rachel's tent." Now was it not already stated, "And Laban came into Jacob's tent," which was Rachel's tent? However, "and did not find" refers to the maidservants, mentioned last, and then he explains the first matter, "... and he went out of Leah's tent" first, and he "came into Rachel's tent." From Leah's tent he went to Rachel's tent, but because he had to say other things about this, "And Rachel had taken, etc." and consequently, it is inappropriate to say, "... and in the tent of the two maidservants and did not find." Here too, he had other things to say about the sacrifices, namely...

Verse 22

And they ate and drank, etc. on that day, etc. And if he would say, "and they slaughtered sacrifices to the Lord," he would interrupt between the sacrifices [i.e., the peace offerings] and the burnt offerings with other matters, and in order not to interrupt, he did not state it immediately, but waited until the end and stated, "... and numerous sacrifices, and they ate and drank before the Lord." An example of this (Ex. 18:12): "And Jethro, Moses' father-in-law, took, etc."
and they crowned Solomon the son of David a second time They had already crowned him once, as is written in I Kings (1:39): "And Zadok the priest took the horn, etc." It is stated explicitly in Horayot (11b): "The king, the son of a king, is not anointed. Why then did they anoint Solomon? David commanded to anoint him in order to remove [the false idea] from the heart of Adoniah's supporters to crown him."
and they anointed [him] to the Lord as ruler - Heb. וַיִּגְדֹּ, from an expression of וְנִגְדוּ, the Targum for (Ex. 12:21): "pull," as in (Num. 27:17): "... who will go out before them and who will come in before them and who will lead them out and who will bring them in."
and Zadok as priest because Ebiathar had anointed Adoniah.

Verse 23

And Solomon sat on the throne of the Lord as king Here it is appropriate to say that he reigned on the throne of the Lord because the throne is God's to enthrone upon it whomever He wishes, and in the Midrash (Peskikta d'Rav Kahana p. 53a) it is explained that the throne was full (at its highest level) like the moon on the fifteenth of the month,

because from Abraham to Solomon were fifteen generations: Abraham, Isaac, Jacob, Judah, Perez, Hezron, Ram, Amminadab, Nahshon, Salmah, Boaz, Obed, Jesse, David, and Solomon, and that is what is written: (Ps. 89:37): "...and his throne is like the sun before Me," which never diminishes, and if you wish to compare it to the moon, it will be like the moon which will be established in the time to come. But from Solomon and onward, the kings diminished from their greatness like the moon, which continuously diminishes, until Zedekiah, (II Kings 25:7): "...and he blinded Zedekiah's eyes."
and all Israel obeyed him immediately, unlike Saul, about whom it is written: (I Sam. 10:27): "And wicked men said: How will this one save us?" And also David ruled at first only in Hebron for seven years.

Verse 24

And all the leaders and the mighty men unlike Adoniah, as it is written (I Kings 1:8): "... and David's mighty men were not with Adoniah."
and also all King David's sons placed their hand unlike Adoniah, under whom they did not place their hand.
placed their hand In faith they gave their handclasp to Solomon to serve him wholeheartedly.

Verse 25

and He bestowed upon him such regal majesty The meaning is: He bestowed upon him royal favor; an example of this is (Num. 27:20): "And you shall bestow some of your majesty (מֵהוֹדְךָ) upon him," that everyone said, "This one is fit." And in Daniel (11:21) it says: "And a contemptible person will stand on his base, upon whom they have not bestowed regal majesty."

Verse 26

Verse 27

Verse 28

Verse 29

And the words of King David, the first and the last that which happened to David from his beginning to his end.
behold they are written in the words of Samuel in the Book of Samuel.
and in the words of Gad In the incident of the plague, and in honor of the king he tells and mentions it, saying that the full account of the greatness of the king is written here and elsewhere, and so it is with Mordecai, (Esther 10:2): "... they are written in the chronicles of the kings of Media and Persia."

Verse 30

and the times that passed over him the times of trouble that passed over him. This is what David said, (Ps. 31:16): "My times are in Your hands; rescue me from the hands of my enemies and from my pursuers."
and over Israel the times that passed over Israel.

and over all the kingdoms of the lands who came upon Israel. An example of this is in I Samuel (7:10): “And the Lord thundered with a great noise, etc., upon the Philistines and threw them into a panic, etc.” So it is with Jehoshaphat: (II Chron. 20:22): “And at the time they began with song and praise, the Lord stationed, etc.,” and so with Sannecherib, (Isa. 37:36): “And they arose in the morning, and behold they were all dead corpses.” (“And when the wicked perish, there is song.” Prov. 11:10).